



MADRAS DISTRICT GAZETTEERS

SALEM.

BY

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ESQ. & CIVIL SERVANT.

*VOLUME I—PART I*

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MADRAS

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## PREFACE

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MR LEFAYU'S "Salem Manual" is a classic, and its revision is a work of vandalism. In preparing the revised volumes, as much as possible of the original matter is retained, but a plethora of new material and the exigencies of space necessitate ruthless condensation. Perhaps before long Mr LeFayu's volumes will be reprinted.

My thanks are due to those whose assistance is acknowledged in the foot notes to the text, and especially to the District Officers of all departments for the unfailing courtesy of their co-operation. Chapter II (History) is based on a memorandum specially drawn up by the late M R Ry. Rā Bahadur V Venkayya, and owes much to M R Ry. Rao Sahib H. Krishna Sastri and Professor S. Krishnaswami Ayyangar. Invaluable help has been rendered by Lieut. Col. R. K. Mitter (on Public Health), by Messrs. F. L. C. Cowley Brown and H. A. Latham (on Forests), Messrs. J. Inglis and A. R. deChazal (on Irrigation), Mr. Alfred Chatterton, C. I. R. (on Textiles), Mr. S. F. Chetham (on Crime) and M R Ry. P. S. Abbayya Nāyudu, M R Ry. Rao Sahib K. D. Subrahmanya Ayyar and others (in collecting ethnographic data).

For convenience of reference a list of the principal books consulted is printed on page ix.

The spelling of vernacular names presents serious difficulties, owing partly to the circumstance that the District is triglott, and names crop up in Tamil, Telugu, Kanarese and Sanskrit forms, and partly to the ineradicable carelessness, in this respect, of official correspondence. The language locally prevailing has been ordinarily preferred, thus *Kōta* is used in a Telugu tract *Kōttar* in a Tamil taluk and *Kōte* in the Kanarese



country. I have adopted the forms "*Kōvēṇ*" and "*Pennaiyār*" in preference to the cacophonous anglicized corruptions "*Cannery*" and "*Penner*," and have taken the liberty of splitting up some sesquipedalian place-names by hyphens into their component parts because, to English readers, a word like "*Maṇḍalīśvarayasamudram*" is even more uncouth than "*Fort-saint-george*" or "*Burtonontrent*" In such cases the duplicate consonants are usually dropped. e g, "*Pallh-patti*," instead of "*Pellh-ppatti*," and the doubled *ṣṣ* I have transliterated as *ṣ*, instead of *cch*, *c'ch*, *chch*, or *chchh*, which are unnecessarily frightful The names of those who have kindly lent a hand to the Sisyphean task of proof-reading are too numerous for insertion, yet I fear that perfect consistency in the spelling of South Indian proper names is humanly unattainable.

Nāmakkal Taluk was transferred to Trichinopoly in 1910, and Tnuppattūr Taluk to North Arcot in 1911 Hence statistics later than 1910 cannot adequately illustrate the growth and progress of the District in comparison with former years, and have been, for the most part, omitted. The revised volumes were completed early in 1913, and the task of incorporating changes subsequent to that date has been carried out in the office of the Board of Revenue

VELLORE, 7th March 1916

F. J. RICHARDS

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# GAZETTEER

## OF THE

# SALEM DISTRICT

## VOLUME I—PART I

### CHAPTER I

#### PHYSICAL DESCRIPTION

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*Rewards*—Other *Big Game*—(C) *Minor Fauna*—*Mammals*—*Small Carni-*  
*vores*—*Fish* **APPENDIX**—List of References on Geology

SALEM District lies between North Latitude  $11^{\circ} 14' 46''$  and  $12^{\circ} 53' 30''$ , and between East Longitude  $77^{\circ} 30' 52''$  and  $78^{\circ} 53' 05''$  <sup>1</sup>

<sup>1</sup> These values are based on the preliminary charts of the Survey of India according to the practice of the Madras Survey Department. If brought into accord with the Synoptical Volumes of the Survey of India the values would read between  $11^{\circ} 14' 43.30''$  and  $12^{\circ} 53' 27.30''$  in latitude and between  $77^{\circ} 30' 51''$  and  $78^{\circ} 53' 04.20''$  in longitude.

CHAP. I.  
GENERAL  
DESCRIPTION

Position and  
boundaries

It comprises an area of 6,300 square miles, the size of Wales, less Anglesey and Glamorgan<sup>1</sup> On the north it is bounded by the Bangalore and Kōlār Districts of Mysore, on the west it is separated by the Kāvērī from Coimbatore, on the south it touches the District of Trichinopoly; on the east those of North and South Arcot Its extreme length from north to south is 112 miles, its greatest breadth is 105 miles<sup>2</sup>

Taluks

The District as at present constituted, contains eight Taluks, in the south, Salem, Ōmalūr, Tiruchengōdu, Āttūr, in the north, Dharmapuri, Ūttankarai, Krishnagiri, Hosūr The Taluk of Nāmakkal in the south was in 1910 transferred to Trichinopoly, that of Tiruppattūr in the north in 1911 to the newly formed District of North Arcot

Natural  
divisions,

The present boundaries of the District are the outcome of political chance and administrative convenience It is divided by Nature into three tracts, which have little connection with each other, physical, ethnic, or historical These three divisions are commonly known as the Bālāghāt, the Bāramahāl, and the Talāghāt

I Bālāghāt.

(1) The Bālāghāt<sup>3</sup> is part of the Mysore table-land, and resembles Mysore in its general features, to the north and east an undulating plateau, studded with rocky "kopjes," and poorly wooded, to the south and west densely jungle-clad The average elevation is about 3,000' above sea level, dipping to the south-west towards the Kāvērī At the time of the cession of this portion of the District in 1799, the term Bālāghāt was applied to what is now the Taluk of Hosūr This is not strictly correct, for the Bālāghāt proper, i.e., the plateau country, extends over a large portion of Krishnagiri Taluk, while nearly half of Hosūr Taluk is below Ghats<sup>4</sup>

II Bāramahāl

(2) The Bāramahāl is an extensive basin, intermediate between the Mysore table-land and the plains Its general elevation is about 1,300' above sea level Roughly speaking, it comprises the Taluks of Dharmapuri, Ūttankarai, the greater part of Krishnagiri, and portions of Hosūr It is bounded on the north and west by the Mysore plateau; on the south and east by a second line of

<sup>1</sup> Inclusive of Nāmakkal and Tiruppattūr Taluks, the area of the District was 7,530 square miles, i.e., 160 square miles larger than Wales with Anglesey

<sup>2</sup> I.e., from the tri-junction of Tiruchengōdu, Erode and Namakkal Taluks to the Mysore border of Hosūr Taluk, and from the tri-junction of Hosūr and Kollegal Taluks with Mysore territory to the tri-junction of Āttūr, Perambalur and Vrīdhachalam Taluks

<sup>3</sup> The word Bālāghāt means "the tract above the ghats".

<sup>4</sup> In the east, the country round Vēppana-palli, in the west, the valleys adjoining the Kāvērī.

Ghats<sup>1</sup> the most conspicuous members of which are the hill ranges of the Javādīs, Tīrtamalai, the Chitteris, the Shevarōis, and the Mannukonda malai. On the south west this barrier is represented by the broken country between Pennāgaram and Ōmalūr, which is skirted on the District frontier by the Kāvērī. The word Bāramahāl is variously interpreted as "Twelve Palaces" and "Twelve Districts." The latter is the more probable meaning, for by popular tradition Jagadēva Rāya had twelve sons, to whom he assigned twelve administrative divisions and Colonel Miles, in his *History of Hydrabad* speaks of the Bāramahāl as the "Twelve Parganas." The Rāya's sons may be mythical, but the tradition of the division of the country into twelve administrative charges seems correct. No two lists, however, of the twelve "Mahals" agree.<sup>2</sup>

(3) The Talaghat as its name implies is the country below the ghats and differs little in general aspect from the adjacent districts of Trichinopoly, South Arcot and Coimbatore. The watershed between the Kāvērī and the Vellār river systems divides the Talaghat into two portions the eastern of which coincides with the taluk of Attūr the western with Salem Ōmalūr and Tiruchengōdu. Salem Taluk, with Ōmalūr, slopes gradually from a maximum elevation of about 1200 in the plains Salem Town being 900 above sea level. Attūr Taluk is somewhat lower, Tiruchengōdu Taluk is lower than Attūr, and near Erode is not more than 550 above sea level.

On a glance at the map it will be observed that Salem District is intersected by numerous ridges and valleys more or less

III Talaghat  
HYDRABAD  
111

<sup>1</sup> Called hereafter the Lower Ghats to distinguish them from the Upper Ghats which fringe the Talaghat plateau.

<sup>2</sup> The names of the Twelve Parganas as given by Buchanan are—

- |                                    |                     |
|------------------------------------|---------------------|
| (1) Krishnagar                     | (7) Katorgarh       |
| (2) Jagadēvarh (Jagadēva durgam)   | (8) Tripatturu      |
| (3) Varanagarh (Virabhadra durgam) | (9) Vanambadi       |
| (4) Kavalgarh                      | (10) Gangannagarh   |
| (5) Maharajgarh (Maharaja gadai)   | (11) Sudarsannagarh |
| (6) Rajanagarh                     | (12) Thattakalla    |

It is by no means certain that the term Bāramahāl dates back to the time of Jagadēva Rāya and if it does it does not follow that the above list is as old or even that it is correct. With the vicissitudes through which the District passed administrative divisions must have undergone changes. For instance up to 1808 Kangundi was part of the Bāramahāl while M. Happaḍi in Buchanan's time belonged to the Nawab of Arcot. Rāya Kōta was newly included in the Bāramahāl by Lord Cornwallis Treaty of 1792. From this it would appear that strictly speaking the Bāramahāl is confined to the Taluks of Krishnagar and northern Tirupattur. The historic Bāramahāl is the eastern portion of the geographical Bāramahāl has a history somewhat distinct from that of the western or Dhamapuri-Uttankarai portion.



CHAP I  
HYDROGRAPHY  
—

parallel to one another, the general trend of which is N N E and S S W. On the other hand the general direction of the main rivers is at right angles to this. The explanation of this phenomenon is to be sought in the geological structure of the area concerned.

The surface drainage of the Mysore table-land would naturally take the shortest course to the sea. Hence the general direction of the plateau drainage through the District, as represented by the Pennaiyār and Pālār and the upper reaches of the Kāvērī, is from W N W to E S E. But the direction of these "master streams" is modified, and that of their tributaries determined, by the relative hardness or softness of the rocks over which they flow.

The Archæan rocks, which compose the greater part of the District, were crushed and folded in very early geological times by forces acting apparently in a S E - N W direction. The axes of the folds so formed necessarily run at right angles to this, i.e., N E, and S W. Throughout the whole of the geological time during which the tremendous thickness of sedimentary rocks known in England and elsewhere was being deposited, the Archæan rocks of Salem District were subjected to continuous denudation. The amount of rock removed by denudation must have been vast, a thickness possibly of five or six miles. Denudation, as it advanced, would expose the edges of the folded rock-beds, and the general direction of the outcrop of bedding, or "strike",<sup>1</sup> as it is technically called, would be the same as that of the axes of the folds, viz., N E. and

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<sup>1</sup> A cursory examination of the geological map shows that the general direction of strike from Dharmapuri, across the country north of the Sneraiyars, and across the Tenundū malai, to the main mass of the Kalrayans, is north-east and south-west. Towards Tita malai the strike tends to become north and south. As the hills approach the Salem-Attūr valley, however, the strike approximates to east and west, parallel to the course of the Vasishṭa nadī, and this holds good in the hilly tract between Salem and Rūsipuram. On the other hand west of the Salem Nāmakkal road the general strike is almost north-and-south, i.e., parallel to the course of the Iru-mam-muttu. In the neighbourhood of the Chalk Hills and of Pattūr, both dip and strike vary in a bewildering way. The regularity with which valleys and ridges follow the direction of strike, in the portions of the District which have been surveyed, make it tolerably certain that the same principles will be found to hold good in the unsurveyed area too. The Attūr valley may, or may not, represent the course once taken by a main line of drainage; in any case, the east-and-west trend of the Vasishṭa-nadī and Snerayan, and of the Ierugu and Ten-malai hills, appears to follow the line of strike, and these exceptions only go to prove the rule. In the extreme south of the District the rocks form a vast horse shoe curve. This huge curve, which includes the whole mass of the Kollimdaik and the Talai malai in Nāmakkal Taluk, is interrupted to the west, outside of the limits of the area surveyed by the Geological Survey, but the curve of many of the inner (upper) beds was traced with perfect accuracy, demonstrating the reality of the flexure.

**S W** Soft rocks are denuded more rapidly than hard rocks. Hard rocks stand out as ridges, soft rocks are hollowed out to form river valleys. Both ridges and valleys run in a direction parallel to the direction of strike. Such 'strike valleys' are well represented in the Pases of Kottai patti, Manjavadi and Mallapuram, while the ridges of the Javadis, Chittoris, Iendade malais and Vattala malais mark the outcrop of harder rocks.

Two causes tend to modify the general principles above laid down: (1) the local variations in the direction of strike, (2) the occurrence in some places of the extremely hard and compact rocks of the Charnockite Series, which appear to have been formed either by the melting down of crushed rocks or by the injection of a molten magma at great depths. Owing to their great resistance to denudation these masses of charnockite are left as hills, of which the Shevaroyis are a typical example, while the surrounding country is worn down to a lower level.

It would seem that the Kāvēri and the Pennaiyār are not able to cut through the harder rocks athwart their course so rapidly as their tributaries erode the strike valleys through which they flow. The result is that wherever one of these streams is joined by an important tributary, it abruptly changes the direction of its course at the point of junction, and follows for some distance the direction of its tributary.<sup>1</sup>

The river systems are three in number—(A) The Kāvēri system within the watershed of which lie the southern portion of Hosūr and Dharmapuri drained by the Sanat-kumāra nadi and the Toppūr River, and the taluks of Salem, Ōmalūr and Tiruchengōdu, drained by the Sarabhangā nadi and the Iiru mani muttār. (B) The Vellār system, comprising the Vasishtha nadi and Sveta nadi of Attūr taluk, twin rivers which unite east of the District boundary, forming the Vellar of South Arcot, which flows into the sea at Porto Novo. (C) The Pennaiyār which drains the northern portion of the Bālgāt and the Bīramabāl, the south-western corner of Dharmapuri excepted. The chief tributaries to this are the Mārkaṇḍi nadi, the Kambaya nallūr River, the Pimbār and the Vanjūr.

 RIVER  
 SYSTEMS

The Kāvēri skirts the District on the west. Four times in its course along the District border it turns sharply at right angles, namely, at the points where it is joined by (1) the Sanat-kumāra nadi below the celebrated falls of Hogena kal, (2) the Kollegāl

 A The  
 Kāvēri

<sup>1</sup> A characteristic of many rivers especially in India. Familiar examples of such change of course are (1) Kistna and Tungabhadra (2) Rhone and Saone (3) Missouri and Mississippi.

Pālāi, some 14½ miles below the falls, (3) the Toppūr River at Sōlappādī, and (4) the Bhavānī River at Bhavānī. At each turn it adopts the direction pursued by its tributary in preference to its own. The Kāvērī is usually fordable, within the District limits, in March and early April, and again late in May and throughout June. For the rest of the year it is unfordable. When in fresh the river rises 10, 15 or even 20 feet. At intervals in its upper course, generally at points where it cuts through hard rocks, it forms deep natural pools, locally known as *maduvus*, which, even in the driest season retain water to a depth of 30 or even 60 feet. The position of these *maduvus* is permanent, and does not shift from year to year, and they occur at points where the river course bends, narrows or drops, or where it is obstructed by rocky barriers. The bed of the Kāvērī, in its course along the District border, is too deep and too rocky to allow of its water being used for irrigation.

Of its tributaries (1) the Sanat-kumāra-nadī, otherwise called the Chinnār,<sup>1</sup> rises in the hill of Dēvara-betta (3,368') near Talī, in a *jonai* or sacred well, said to have been constructed by a sage named Sanatkumāra. After flowing through Talī, it takes an eastward course to within a mile of Kela-mangalam, where its career is checked by the rock mass of Hudē-durgam. Thence it flows south to the Pikkilī Hills, where it is again deflected, this time to the west. It joins the Kāvērī just below the Hogēna-kal Falls.

(2) The Toppūr River, otherwise known as the Vēppādiyār, rises near Muluvi, on the Shevaroy's, whence it flows north-east through the ravine along which the Mallāpuram Ghāt road is traced. In this ravine is the small village of Vēppādī, from which the river takes one of its names. Near Mallāpuram it turns due west, passes Toppūr, and joins the Kāvērī at Sōlappādī.

(3) The Sarabhanga-nadī takes its name from a Rishi who is believed to have done penance at one of its sources. It is formed by two streams which unite at Ōmalūr, where they are locally known as the East and West Rivers. The first of these, usually called the Periyār, rises in Yercaud. Shortly after leaving the

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<sup>1</sup> There are many "Chinnārs" or "Little Rivers" in the District. The nomenclature of rivers is perplexing. An ordinary villager knows only the river of his own village, which he calls simply "the River." If there are two, he distinguishes them as "Big River" and "Little River." To distinguish the river which flows through his own village from that which flows through another village, he calls each river by the name of the village through which it flows. Hence, in practice, a river tends to change its name whenever it passes a village boundary. Sometimes a river is called after the largest town or village through which it passes, e.g., Salem River or Mattūr River. More rarely it earns a descriptive title, such as White River or Milk River.

Verend lake, it plunges down the Kalyāṇ falls and then turns westward towards Ōmalūr. The second feeder called variously the Patti pidi River, the Pariankuli River the Kottir or the Ghat Javer<sup>1</sup> in various parts of its course rises on the western slopes of the Shovarivan and flows down the Kudayāmpatti Ghat ravine. After crossing the railway line it turns south and continues in that direction till it joins the Periyar. The combined stream fills several large tanks near Lelappāli in Tiruchengodu and joins the Kaveri near Kaveripatti.

CHAI I

I or K

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(1) The Tirumani muttar (Tamil = river of the sacred pearl) is so called from the fact that the freshwater mussels which abound in its lower reaches sometimes produce pearls. It is commonly called the Salem River. It is formed by two streams which take their rise near the Manjavaridi Pass and unite about three miles above Salem. From Salem it flows due south and joins the Kaveri in Nāmakkal Taluk. Its chief tributary is the Elār River, which drains the southern slopes of the Koda malais and the basin in which Kāṣṇapuram lies. A small stream from the Kanya malai called the Ponnār or 'Gold River,' fills the Malla-samudram Tank and joins the Salem River four miles below.<sup>1</sup>

The country between the Kalyāṇ and the Kollī malai Pachai

B The  
Vellir  
system

malai range is drained by two rivers the Vasistha nadi and the Sveta nadi. The water shed between these two rivers is formed by the Pattūr Hills. The word Sveta nadi in Sanskrit means 'White River' and the Tamil for 'White River' is 'Vellir'. The term Vellir is applied to both these twin streams indifferently by some people though why the term is used is not clear, for both rivers when in fresh flow with ruddier waters than any other river in the District. There is a legend that Arjuna the Pāṇḍava, when on a pilgrimage came to the spot where the river rises and when he wished to perform *pūja*, he could not find water, so he drove a hole in the rock with his arrow, and the water welled up and formed a river. As Arjuna is called Sveta vāhana the river was called Vellir. The Vasistha nadi is said to derive its name from the Rishi Vasistha who performed a *yāgam*, or sacrifice, near Bēlūr, some white rock to be found north of that village is supposed to be the ashes of the sacrifice, and is used by Saivite worshippers as *cibhūti*, for making the sacred marks upon their foreheads.

<sup>1</sup> A Jewel of the Godless in the Siva temple Mētṇ Street Salem is set with a pearl said to have come from the Tirumani muttar. It is in the shape of a grain of wheat and six times as large. It is said that when it was first discovered it was as large as the top of the little finger of a man's left hand. A much smaller pearl from this river is preserved as an heirloom in the family of Mr. Sundram Chettiyar of Sivapet.



Kambaya nallūr River, are obtuse, the last two, where it unites with the Pambār and Vānīyar, are remarkably acute. After crossing the Bāramahāl it quits the District through the Chēngam gap between Irtamalai and the Javadis, south of Singaripet and pursues its course to Cuddalore. The bed of the Pennaiyār till it reaches the Bāramahāl, is too deep and rugged to admit of irrigation. In the Bāramahāl it is still, when in fresh a violent and rapid stream, but its waters supply the Barur Project and in the vicinity of Kāveri pāttnam it feeds many spring channels which afford abundant direct irrigation and terminate in tanks.

Of its tributaries, (1) the Mārūnda nālī otherwise called the Chinnur flows due south from the Mysore Plateau through the valleys of Irtam and Veppana palli and joins the Pennaiyār soon after the latter emerges on the low country of the Bāramahāl.

(2) The Kambaya nallūr River drains the major portion of Dharmapuri taluk, by the Pula halli River it receives the run off of the Pikkili Hills and the country round Palakodu, and by the Dharmapuri River that of the northern slopes of the Vattala malai.

(3) The Pambār rises on the Javadis and Velagiris of Tirupattūr taluk, and from Tirupattūr southwards it follows a course of remarkable straightness through Uttankaram to the Pennaiyār, which receives its waters shortly before quitting the District. *In route* it is joined by the Bargūr River, the Mattūr River and the Sandur River.

(4) The Vānīyār rises in the Shevaroy's near Yercaud. The gorge down which it flows is the grandest in the District. The river reaches the plains at Venkata samudram, thence, crossing the road, it passes Harūr and joins the Pennaiyār just below its confluence with the Pambār.

The Hills of Salem District afford perhaps its greatest charm. The Balāghat plateau itself is rather monotonous, the only conspicuous heights being Devārā betta (3,361) where the Sanat kumārā nādī takes its rise, and the Pagoda Hill at Hosūr (3,116). To the south and east, however, the plateau breaks into the upper line of Ghats which fringe the Bāramahāl on the north and west. From the plateau side the approach to Ghats is marked by a scattered chain of hill forts, which constituted the last line of defence against an invading army from the plains. The chief of these are Sulagiri, Iyārāna durgam (2,930), Anchettī durgam, (3,192), Munēsvārā konda (south of Jānikeri 2,982), Nilagiri (3,004), the group of hills of which Hindu durgam (3,182) and Ratnagiri (2,805) are the best known, and lastly, near the head of the Anchettī Ghat Mallikārjuna durgam (2,996) and Kundu kōta konda (3,319).

CHAI I  
RIVER  
—

HILLS  
1 THE  
BALAGHAT

CHAP I  
HILLS

The upper line of Ghâts is divided into four sections by the valleys of the Sanat-kumāra-nadī, the Pennaiyār and the Māi-kanda-nadī

II THE  
HILL  
GHATS  
A Melagiris

The broken country between the Sanat-kumāra-nadī and the Kāvēri is commonly called the Mēlagiri Hills. The former river, in its course from near Talī to Hogēna-kal, describes a crescent the horns of which point west. A chord to this arc is formed by a massive ridge of mountains running north-east by north, and south-west by south, which culminates in the Guttirāyan (4,579'). This ridge determines the course of the Āne-bidda-halla, which drains its west flank. Between the Āne-bidda-halla and the Kāvēri lie five valleys, each trending north and south, the third and largest of which opens out into the Anchettī basin, drained by the Doddahalla. The Urigam basin lies to the west of the Anchettī valley, the basin of Nātarāpālayam to the east. The other two valleys are of minor importance.

## a) Anchettī

The Anchettī Valley is formed by the confluence of two streams, one of which drains the Sālivāram plateau and descends by the Kundu-kōta Ghāt, and the other rises near Javulagiri and flows via Pāni and Mariyālam. Their united waters are reinforced further south by streams from the valleys of Miladikkī and Tagattī, and by the Ebhalla from the Manchi plateau, forming the Doddahalla River, which flows for six miles through a deep ravine, and discharges into the Kāvēri. The Anchettī basin is closed on the north-east by the Mariyālam hill (3,449'), on the south by Chikkā-betta, (3,356'), and on the east by the Manchi plateau, but it gives easy access to Urigam via Tagattī on the west, to Bihgundlu (870') via Nātarāpālayam on the south, and to Pennāgaram via Gerattī and the Āne-bidda-halla valley on the south-east.

## (f) Nātarāpālayam

The Nātarāpālayam basin is much smaller than that of Anchettī. Its general level is little over 1,700'. It is closed in on the west by Chikka-betta, on the south by Chellappan-betta (3,145') and on the east by a ridge rising to 2,900'. On the north-east, however, it opens towards the Gerattī flat, and a good view is obtained of the Guttirāyan.

## (c) Urigam

The Urigam basin is a flat valley, about six miles long and three miles wide. The village Urigam, at the head of the valley, is 1,960' above sea level. At Kottevūr, two miles further south, the elevation is 1,870'. The valley is accessible from Anchettī via Tagattī (1,900'). The valley is bounded on the east by the lofty ridge on which lies Attinattam village (3,164') and "Hundred-and-one Swāmi" Hill. On the west is a similar ridge running from Pillikallu village (3,070') to Tadagane (or 'Tatakani, 2,910'). Beyond this ridge is a series of hills and valleys, dominated by the

lofty peak of Chokka betta (3,718 ) the westernmost corner of the District

The Gutturayan (1,570 ) is accessible without much difficulty from the village of Ayyūr where there is a good forest rest house. The distance due south is about 11 miles. The path runs through some of the finest bamboo jungle in the District skirts the western flank of the Betta mugallālam plateau, and overlooks the Ane bidda halla ravine. After passing the jungle choked sites of several deserted villages, the path leads to the head of the great east and west Tirumalavadi ravine and emerges from the forest at the village of Kōdiyūr perched on a level terrace on the north flank of the Gutturayan. Kōdiyūr is inhabited by Sivāchārs, who still remember the wholesale abandonment of the country at the time of the Great Famine. The innumerable *rāgi* pits in the vicinity of the village prove that its cultivation was once far more extensive than it is now. From Kōdiyūr a steady climb of some three miles leads across grassy glades, alternating with dense evergreen forests<sup>1</sup>, to the summit of the Gutturayan. The summit is bare of tree growth and carpeted with springy turf spattered with gray lichen clad rocks. The view is one of the finest in the District. To the west is a wilderness of mountain and jungle, with here and there a tiny patch of cultivation. The Kāveri can be seen winding its way through the maze of hills and beyond it tower the Ponnāchi Mountains of Kollegāl. To the east is a bird's eye view of the Morappūr amphitheatre and the plains beyond to the south the vale of Pennagarim, breaking away to meet the Kāveri at Hogena kal, and far beyond to the south east is the mountain mass of the Shevarois.

The western side of the Ane bidda halla ravine is bounded by the cultivated plateau of Toluvu betta and Manchi. The Toluvu betta plateau rises to a height of nearly 1,000'<sup>2</sup>. The general level of the Manchi plateau is about 3,000 , it rises to 4,612 on the Ane bidda halla side, and tails off towards the south in a long ridge.

The area between the Ane bidda halla and the Sanat kumārā nadi is bisected by a ravine running from west to east in the direction of Palakodu. This ravine at the head of which stands the hamlet of Kesaraguli forms part of the Tirumalavadi Mitta. North of the ravine is the plateau of Betta mugallālam, on which are the Glenshaw estate and Melagiri Fort. The highest points in the coronet of hills that surrounds this plateau are Jenkal betta (4,150 ) and Ijalhatti kal (4,089 ) South of the ravine is a

CHAP I  
HILLS  
—  
II UPPER  
CHATS  
Th Gutturayan

<sup>1</sup> The chief species are *Terminalia arjuna* and *Eugenia jambolana*.

<sup>2</sup> Adkal 3 825 Gubi kal 3 969 Vadar gudda 3 877



## CHAP. I.

## HILLS

II. UPPER  
GHATS

huge amphitheatre of hills opening to the south, which was once cultivated, but is now (except for a few scattered hamlets) a lonely jungle. In the heart of the valley is the deserted site of Morappūr village (1,690'). The west of the valley is guarded by the mountain mass of the Guttiāyan, with its offshoot Kavilai-dūṅ or Kāgal-malai (3,538'); to the north are Uchikal (3,904') and Ēimalai (3,510'), and to the east the hamlet of Kōttariyū (c. 3,000').

## Pikkili Hills

To the south-west of this Morappūr valley the course of the Sanat-kumāra-nadī is deflected westward by a remarkable ridge known as the Pikkili Hills. But for the obstruction offered by this ridge, the Sanat-kumāra-nadī would flow into the Pennaiyār and not into the Kāvēri. Between the ridge and the river there is now a level plateau or shelf, on which the once prosperous village of Pikkili, with its hamlets, is situated. The south of the ridge rises into three peaks, Tambuāyan (3,367'), Kukli-malai (3,183') and Adda-malai (3,107').

B Rāya-  
kōta Group

The Ghāt line between the Sanat-kumāra-nadī and the Pennaiyār is occupied by a wedge of chaotic mountains jutting southwards into the plains, of which Rāya-kōta-durgam (3,239'), Vīrabhadra-durgam (3,038') and Bole-Timmarāya-durgam (3,389') are the most conspicuous members.

C Ankusagiri  
Group

The Bāramahāl is bounded on the north by the portions of the Mysore plateau comprised in the Kōlār District and Kangundi Zamindārī. Here the plateau thrusts long southward-trending buttresses into the plains below, intersected by narrow valleys formed by the head waters of the Mārkaṇḍa-nadī, the Mattūr River and the Bargūr River. The Mārkaṇḍa-nadī valley has two branches, separated by a long low ridge known as the Ada-konda or Adara-konda. The western branch forms the Tītām basin, and the eastern branch the Vēppana-palli valley. The western wall of the Mārkaṇḍa-nadī valley is formed by the mountain mass which rises sharply north of the Pennaiyār, and culminates in Bālakonda-rāya-durgam (3,046'), Ankusagiri and Kundāni-malai. The Tītām basin lies north of this, and opens on the north in the Pass of Būdi-kōta, the old *Dandu Oni* or "Army Road", which gave access to the Mysore plateau in the days of Colonel Joseph Smith. To the west, the basin is hemmed in by the fringe of hills, of no great altitude, which marks the termination of the Bālāghāt portion of Bērikai Pālāyam, and on the north by a long low ridge known as the Pāl-māl-konda, between which and the Adara-konda is another pass leading to Kāma-samudrām. The east of the Mārkaṇḍa-nadī valley is bounded by a long serrated ridge which, starting from Malappa-konda Hill (3,600'), the trijunction of Chittoor and Salem Districts with Mysore State, rises to a height

of 2,700, ending in a group of hills of which Gedi kondra (2,121) Malalondra (2,310) and Begula Kondra (2,001) are the highest

CHAP I  
HILL

II UPPER  
CHAY  
D. M. L. R. ja  
kalai

East of this ridge we enter the watershed of the Mattur River, bounded by the mountain mass of Mahiraja Gada Hill (2,385) a landmark for many miles around. The village of Mahirajagala lies at the mouth of a ravine which separates this hill from the ridge east of Veyyampatti. Up this ravine runs a path which leads to Kuppam.

The Parjūr River takes its rise in three valleys east of Malirajagala Hill opening respectively into the valleys of Pennarutti, Melugampatti and Oppattavali. There are of little importance the hills which enclose them rarely exceeding 2,100 in altitude.

On the edge of the Masir plateau are scattered over the Baranad the chief peaks. Gammuruzhi otherwise called Piramalai (3,456) Tattalalai (2,629) Ingalai-vadugam (2,617) Nageramalai, Pammalai (North of Mallappuli 2,599) Mallappuli Hill (2,361) and Krikkuruzhi Fort Rock (2,109).

TH. H. R.  
n. l. l.  
D. R. M.

The second line of hills to the south and east of the Piramalai is divided into six sections by the Passes of Ioppūr, Mallapuram, Janyavali, Kotrajatti and Chennam. The section north of the Chennam Pass comprising the Janyali Hill has been transferred to the new North Arcot District.

III THE  
LOWERS  
CHAY

(1) The country between the Kaveri and the Ioppūr Pass is in general level intermediate between Pennaruram Division and Omair Taluk. It is intersected by two valleys that of the Maddalappallam and that of the Palir Pambur or Perumkalar River.

I. I. R. n. l. l.  
area

Between the Maddalappallam and the Kaveri the country rises to a lofty ridge overlooking and parallel to the course of the Kaveri. The chief peaks of this ridge are Bayanur malai (2,785)<sup>1</sup> Koppumalai (2,627) Kadriappan malai (2,916) and Sengala malai (2,168). These eminences are distant some 3 or 4 miles from the Kaveri bank. In the intervening space is a second ridge, less regular and less lofty, the highest points being Karala malai (1,609) and Karunai (1,521').

The Maddalappallam averages 1,000 in elevation, towards the north it rises to 1,200 or even 1,300 and towards the south it sinks to 800. The chief villages in this depression are Sagarai palli, Ajjam patti (1,120) and Neruppur (900).

<sup>1</sup> The Kaveri above Hoikal flows straight to wards Bayanur malai and it is at the very foot of this hill that the river is deflected at a right angle.

CHAP I  
HILLS  
III LOWER  
GHATS

Between the Maddala-pallam and the Perumbālai River is an extensive plateau of rocky undulating ground, covered with low jungle, the ordinary elevation of which is from 1,400' to 1,500', though occasionally rising to 1,800' or 1,900'. This plateau is cut in all directions by small streams, the valleys of which lie about 200' below the plateau level. The highest portion of this plateau is round the village of Donnakutta-halli, which itself is situated on a high table-land. East of this village is Bonthal-betta (1,826'), west is Janda-Karunkal (1,633'), and south-west Garadi-gutta (1,981'). The Perumbālai valley runs from Indūr in a south-westerly direction to join the Toppūr River. The bed of the Pāmbār is low, relatively to the surrounding hills. The levels are Rāskōl-patti 1,070' Rānihalli 1,030', Perumbālai 970'. On nearing the latter village the valley opens out. Between the Pāmbār and the Toppūr Ghāt Road is a plateau, ranging in elevation from 1,400', the general level, to 1,500', and sometimes even 1,600'. Towards the south, this plateau falls away to the Toppūr River, the level of which at Toppūr is little more than 1,100' above sea level. South of the river are outliers of this plateau in the Gundakal ridge (1,502'), the Rāmaswāmi-malai (1,094') and the Ēlattūr Reserve (1,539').

2 Mann  
konda and  
Vattala-  
malai

(2) The Hills between the Toppūr Pass and the Mallāpuram Ghāt are intersected by the Toppūr River. The southern portion rises to a height of 3,164' in the Manukonda-malai, round the western base of which the Ghāt Road curves. The hills eastward of the Manukonda-malai do not exceed 2,400' <sup>1</sup>. North of the Toppūr River the ground rises rapidly <sup>2</sup> (save for the Reddi-halli gap, which gives access from Lahgam to Mallāpuram) towards the Vattala-malai, an abrupt narrow ridge 11 miles in length, culminating in the conspicuous Mūkkanūr Peak (4,201') which overhangs the Morappūi-Dhaimapurī Railway. On the summit of the Vattala-malai there are several hamlets.

3 The  
Shevaroy

(3) Through the Mallāpuram Ghāt runs the Madras-Calicut Railway, the highest point in the line being 1,508' above sea level. Through the Manjavādi Pass runs the Trunk Road from Madras to Salem. The highest point in the road is 1,800' above sea level.

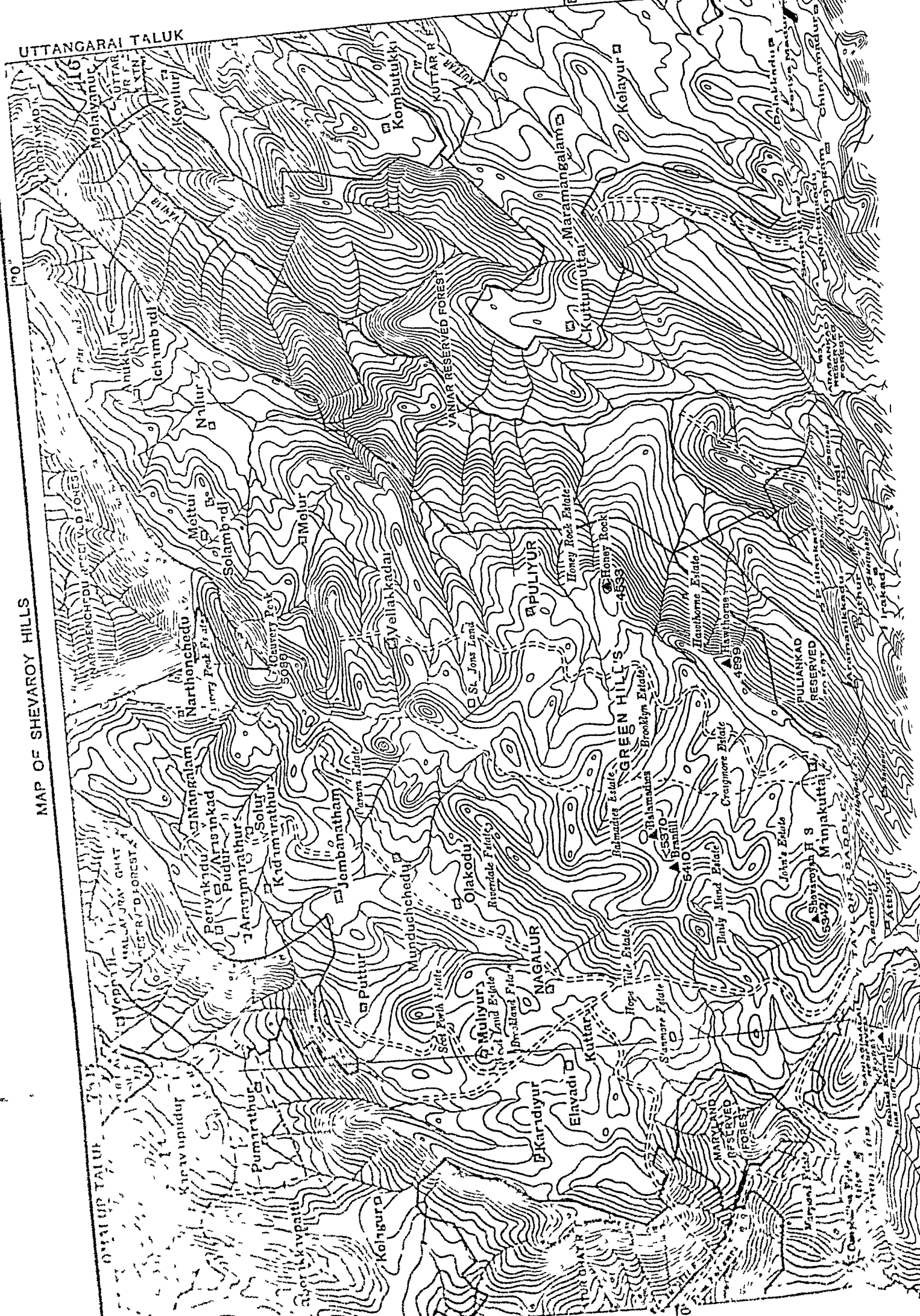
Between the Mallāpuram Ghāt and the Manjavādi Pass are the Shevaroy Hills, the noblest mountain mass in the District

<sup>1</sup> In Lōkūr Reserve, Pula-malai (2,252'), Pamala-malai (2,251') and Bōda-malai (2,391').

<sup>2</sup> Close to Toppūr are Tamaiai-malai (2,920'), Gundal Guddai (2,360'), Ethu-malai (2,640') and Kuchu-karadu (2,303').



MAP OF SHEVAROY HILLS







The greatest length of the Hills is 17 miles, the greatest width is 12. They cover about 100 square miles. The southern slopes rise abruptly from the plains to a height of from 1,000 to 1,800 above sea level, except for the spur on which the villages of Gundur and Tappa Kādu are situated and up which the Old Ghāt ascends. This abruptness determines the watershed and most of the drainage of the Hills flows towards the north. Hence the northern slopes of the Shevarōys, like those of the Kollī malais, are broken with deep ravines.

The range is severed into two portions by the Vānīyār valley which rises in the south near Sengādu, and flows in a north easterly direction, almost exactly parallel to the Maṇjavādī Pass.

The two sections into which the plateau is thus divided are dissimilar. That to the east is cut into ridges and ravines running in the same direction as the Vānīyār; that to the west is comparatively massive and attains a loftier elevation.

The eastern section comprises the mountain mass on which lies Talasolai and the Mīra maṇḍalam plateau. Between the two is the saddle on which the village of Kottam-chedu is situated.

The western section of the Shevarōys is divided into two portions at Taylor's Saddle, which marks the watershed between the Vānīyār and the Kādaiyāṁ patti River, a stream which flows west north west, at right angles to the Vānīyār and whose valley gives access to Kādaiyāṁ patti Railway Station by the Attūr Ghat.

The southern half of the western section is the irregular plateau on which Yercaud is situated. Yercaud itself is cut off from a view of the plains by a circle of hills varying in height from 1,500 to 4,800<sup>1</sup>. This plateau terminates to the north in Duff's Hill (5,231) otherwise known as Sanyāsī malai. West of this a massive buttress juts out from the hill forming a plateau of from 2,800 to 2,900 above sea level on which is situated the Malayālī villages of Kondayanur and Sōṇappādi.

The northern half of the western section consists of a central backbone of high peaks with a plateau on either side: that of Nagalur to the west and that of the Green Hills to the east. The central ridge follows a line drawn from Duff's Hill parallel to the Vānīyār valley and includes the Shevarāyan (5,342), Blinfill (5,410), Balamadies (5,370) and Cauvery Peak (5,086). At Cauvery Peak the ridge forks: the left branch running due north to Pulivarai (4,567) and the right branch following the Vānīyār valley.

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<sup>1</sup> Lady's Seat	4,518	Pagoda Point	4,507
Fischer's Hill	4,828	The Twin Peak	4,855
Church Hill	4,813	Prospect Point	4,759



CHAP. I  
HILLS  
III Lower  
Ghats.

The Nāgalūr plateau is for the most part under 1,000' in height. It overlooks the Vēppādi valley (also parallel to the Vānīyār valley), up the eastern side of which climbs the trace of the abandoned Mallāpuam Ghat. West of the Vēppādi valley is the Yōimalai ridge (3,200'), and beyond this another valley and another ridge, all tending in the same direction.

The Green Hills plateau overlooks the Vānīyār valley, towards which it presents some bold cliffs, the most striking being Hawthorne (4,899') and Honey Rocks (4,533'). Opposite the latter, the Vānīyār flows at a level of 2,490', though only a mile distant.

Kavara-  
malai Group

The Kavara-malai is an irregular group of hills, 9 miles long by 3 miles broad, lying between Mallāpuam and Tenkarai-kōttai, and separated from the Shevarōys, of which it forms an outlier, by the Bananattam valley. There are more than half a dozen separate peaks exceeding 2,500' in height, the highest being Kavara-malai itself, 2,994'.

South-west of the Shevarōys is another outlier, the Nagara-malai, a small group of hills very bare of vegetation, and covering some two square miles of country. The highest point is towards the west (2,030').

4 Tenāndē-  
malai

Tenāndē-malai<sup>1</sup> is a term somewhat loosely applied to the hills between the Manjavādi Pass and the Kōttai-pattī-Tumbal valley. The total length of these hills, measured from north-east to south-south-west, is over 30 miles, the greatest width is about 12 miles. This area may be divided into three natural divisions: (a) to the north, the Tīrta-malai Hills, (b) central, the Chittēri plateau, and (c) the Āianūttu-malais to the south.

(a) The Tīrta-malai Hills of Ūttankarai Taluk are divided from the Chittēri plateau in the latitude of Kōttai-pattī by the east-and-west valleys of Kambutūkkī and Velmadurai, and rise to a height of 3,220' in Tīrta-malai Hill, which lies almost on the banks of Pennaiyār. The Tīrta-malai ridge is drained on the east by the Kōttai-pattī valley, on the west by the Vānīyār. On the north it is cut off from the Javādis by the Pennaiyār and the Chengam Pass<sup>2</sup>. Except Tīrta-malai itself, the peaks of this ridge rarely rise above 2,500'.

North of Tīrta-malai are two groups of low outliers, covered by the Pūvam-pattī Forest Reserve and its Extension. The northern of these attains a height of 1,994', and is in the form

<sup>1</sup> The chief Guru for all the Mahayāns resides at Chittēri and is called Tenāndē Kavundan.

<sup>2</sup> Perumāl-malai, north-west of Singārapet, is 2,273', Singārapet itself is about 1,100'.

of a ridge running exactly parallel to the Vaniyār. This ridge affords an interesting object lesson in the effect of hard rock on the course of rivers. After crossing the railway, the Pennaiyār flows due east, within two miles of its junction with the Pambār it inclines to the north east, at its junction with the Pambār it makes an acute bend and follows the direction of the Pambār almost due south, pointing to the southern end of the Puvam patti ridge, at its junction with the Vaniyār it bends abruptly to the north east again, following the direction of the Vaniyār and running parallel with the ridge, which is clearly the cause of the deflection. A similar deflection occurs further east, where the Pennaiyār meets the stream that flows from the Kottai patti valley.

(b) The Chitteri plateau is a tangled mass of highland and ravine which it would be tedious to describe in detail. On the west, where it overhangs Palli patti it rises into lofty peaks the western slopes of which are very abrupt. Most of these peaks are nearer 1000 than 3,000 in height, one due north of the little village of Tongalattu rises to 3957' and 2 miles south west of this is Sāmi malai (3,993). The plateau is scattered with numbers of small Malayali villages the chief of which, Chitteri, is over 3,000 above sea level. To the east the slopes are gentle and the elevation less, often not more than 2,000. The villages vary in altitude between 2500 and 3000. The general course of ridges and valleys is as elsewhere north east and south west. The southern slopes of this plateau rise to well over 3,000 where it adjoins Neyya malai in Sakkadi patti Mitta (Koppu malai, 3,131'). Neyya malai is bounded on the west by the feeders of the Vasishta nadi, on the east it overhangs Tumbal.

(c) Arinuttu malai or "Sivas Spring Hill" is a term applied to the hills in Salem Taluk immediately east of the Manjavadi Pass. In them the Vasishta nadi takes its rise. The eastern side of the Manjavadi Pass is bounded by a sharply defined ridge with steep slopes, rising to nearly 4,000. About a mile and a half east of this, and parallel to it, runs another ridge, exactly similar in appearance and general configuration. Between the two runs a straight valley, which is quite one of the most beautiful in the District. Down this valley flows the Vasishta nadi in a direction north north east for nearly 7 miles. Then it suddenly takes an acute bend and flows due south down the Kiri patti valley towards Belūr. In the angle so formed is a large block of lofty mountains rising to 3,822, on which lies the small village of Pilappadi (over 3,000).

The Kottai patti valley lies between the Tirta malai ridge and the Kallayans of Kalla kurchi Taluk, South Arcot. It is reached

The Kottai  
patti Tumbal  
Pass

CHAP I.  
HILLS.  
III. LOWER  
GHATS

from Tīrta-malai by a road which passes through the Tīrta-malai Reserve, and runs as far south as Kōttai-pattī. The northern part of the valley is about 4 miles wide. South of the village of Bairanāyakkam-pattī the valley branches in two, the westward branch forming the Kambutūkki valley, which severs the Tīrta-malai ridge from the Chittēi plateau, and the eastern branch continuing through to Kōttai-pattī. South of Kōttai-pattī this valley branches again, the eastward branch running into the Kalrāyans at Avalūr, and the main valley continuing to Chittilingi. Beyond Chittilingi there is a third fork, the minor valley running westward into the Chittēi plateau at Tādam-pattī. The main valley continues via Vēlanūr, Ammāpālayam and Māmanji to Tumbal, and thence to Bēlūr. The Pass is practicable with difficulty for double bullock carts. The watershed is crossed between Vēlanūr and Ammāpālayam, the highest point being 1,486' above sea level. The distances from Kōttai-pattī (1,135') are, Vēlanur, 12 miles, Ammāpālayam (1,344'), 17 miles, Māmanji, 21 miles, Tumbal, 23 miles, Bēlūr, 31 miles, Vālapādī, 36 miles.

5 The Kalrāyans

The Kalrāyans of Āttūr Taluk measure 16 miles from north to south, and present to the Vellār valley a continuous front of 23 miles from east to west. For half the latter distance, however, only the southern slopes are in Salem District, the main body of the plateau behind them being the Jadaya-Kavundan-Nād of South Arcot. The same remark applies to the unbroken wall of 11 miles which overlooks the Kōttai-pattī valley on the east, and forms the western boundary of the Ariya-Kavundan-Nād, the slopes only are in Salem District. Even then, however, the Āttūr Kalrāyans cover more superficial area than any other block of hills in the District, excepting only the doab of the Kāvēri and Sanat-kumāra-nadī in Hosūr.

The Āttūr Kalrāyans are divided in two by the valley running eastward from Tumbal to Pāpi-Nāyakkam-pattī. The northern portion is called the Chinna Kalrāyans, the southern portion the Periya Kalrāyans.

(a) The Chinna Kalrāyans form a plateau about 2,700' in height, the surface of which is much broken by mountains and ravines. On the north and east this plateau is continuous with the Ariya-Kavundan and Kurumba-Kavundan Nāds of the Kalla-kurchi Kalrāyans. To the west it overhangs the Kōttai-pattī-Tumbal valley.

(b) The Periya Kalrāyans form a similar plateau, which is cut in two by a lofty ridge. The north-west portion is called Mēl-Nād, the south-east portion Kīl-Nād. Both these platforms are continuous with the South Arcot Kalrāyans.

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(1) The Mól Nál average is also about 2,700 in height. Its chief village is Kovil Pudur. It is most easily accessible from the north where the slopes towards the Tamilal valley are comparatively gentle. Towards the south west the ground rises rapidly to the small plateau of P. randūr (3,200) which is joined by a very narrow saddle (2,600) to the block of hills on which the Mannūr fort is situated. The Mannūr ridge rises to nearly 3,475' in Mannūrmalai. South west of this again is another ridge rising to 2,506, and joined to the Mannūr ridge by a similar narrow saddle.

(ii) The Kil Nád presents a bold front to the south. The loftiest part of the whole range overhangs the town of Attūr. The loftiest peaks are Sengal malai (3,121), Sengal malai 2 miles to the north-east (3,124), Kovil malai, 4 miles from this (3,256), Nāgar malai and Kallūr malai (3,229). The chief village of this portion of the plateau is Nāgar. The most popular route from Attūr lies via the small Government village of Kil Vāru.

The southern slopes of the Iḍaya Kavundan Nál of South Arcot decline in height from 3,390 on the west to 1,190 on the extreme east of the District the average height being well over 2,000.

The Hill of the Iḍaḥat include (A) the Kollī malai Group with which are associated the Pachai malais in the west and the Boda malais, Iḍuḥu malais and Iḍu malais on the east, and (B) a few isolated hills and ridges scattered over the four southern taluks.

IN THE  
CHAI HILLS

(A) The Kollī malais which lie partly in Trichinopoly District, are separated from the Pachai malais by the Iḍuḥu valley and the pass leading thence to Iḍamam patti and from the Boda malais by the Avil patti Ghat. They form a fine hill mass measuring some 18 miles from north to south by 12 miles from east to west, and situated half in Nāmakkal and half in Attūr. On the south east and west they rise abruptly from the plains to a height of about 1,000. The northern slopes are broken by ravines running *en echelon* in a north east by east direction, the chief of which are (1) Vāḍūr kombai, (2) Mōlai kurichī (3) Periyā kombai and (4) Vāla kombai. The Nāmakkal portion of the hills comprises a high level plateau made up of basin shaped depressions covered with terraced cultivation, and resembling vast verdure clad amphitheatres. The Attūr Kollī malais are rather different in structure. To the south west is the massive and lofty

A Kollī  
malai (or up-  
to the  
maale)

<sup>1</sup> Apparently the name of the place at the foot of the hills. (See Vol II p. 19)

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HILLS

IV TALA-  
GHĀT HILLS

2. Pachai-  
malais.

dome of Bayil-Nād, from which the valleys already referred to appear to radiate. The paths which cross the heads of these ravines command splendid views of the plains and of the hills (Shevaroy's, Tenāndē-malai and Kalrāyans) that bound them to the north. The edge of the plateau to the west towers above the plains to a height of over 4,000' above sea level. The north-west heights are about 400' lower. The ridges which separate the northern valleys are at their top 3,000'. The highest peak on the Āttūr Kollimalais is Vētaḱkāra-malai (4,663')<sup>1</sup>

The main mass of the Pachai-malais lies in Trichinopoly District. The Salem portion consists of a series of valleys and ridges radiating to the north and east from a plateau in the south-west, which is continuous with the Trichinopoly hills. The plateau consists of three areas, grouped in a triangle round the loftiest peaks of the range (3,380' to 3,513'). South of this ridge lies the Pakkalam flat, north of it that of Māyambādi, each about 2,800' above sea level. Between the two, and south of the peaks referred to, is the Kōtankal river, which flows due east across the third flat, that of Mangalam (about 2,300') and then plunges to the plains, following the line of boundary between Trichinopoly and Salem Districts, and almost cutting the range in two. It is on account of this valley that the plan of the Pachai-malais has been compared to an hour glass. North of this valley, and parallel to it, is the valley in which Vēppadi is situated, and north of this is the low plateau of the Gangavalli Reserve. The highest point is Ammayamēdu (2,167') situated to the north. The general elevation is less than 2,000'. The northern front of the Pachai-malais is penetrated by the valleys of (a) Vēppantattai and (b) Vēlūr. Between the two is a small plateau, on which is situated the little village of Vedambiyam. The Vēlūr or western valley is narrow, and about 4 miles long. It penetrates as far as Nallamatī, rising within this distance from 900' to 1,200'. It is flanked on the west by the imposing spur of the Man-malai, the summit of which is crowned with fertile fields. The slopes of the Pachai-malai ravines are clothed with thick bamboo forests. The cultivated flats are rocky and the soil is poor. The length of the range within Salem limits is about 12 miles from east to west, and its width from north to south not more than 8 miles.

3 Bōḱa-  
malai

The Bōḱa-malai is a lofty ridge running east and west, at a distance of about 9 miles south of Salem, and separating the

<sup>1</sup> The general level of the plains on the west and north is between 800' and 900'.

North of the Balu malais are three sets of hills *enclosed*. The westernmost of these is called the Jerungu malai. There is no regular name for the other two, but they are often called the Ten malai from the highest peak in the range. At the base of the whole range runs the Panuamarattu patti valley, and its continuation on the Attur side. The valley of Ballottu is hemmed in by a circle of heights between 2,000 and 2,700 high and its drainage runs through a narrow valley, three miles long, to the north east. The mouth of this valley is guarded by the Ten malai (2,700) on the north and the Sakthi vanalai (2,172') on the south. There is a comparatively low col (about 1,100) leading into the Panuamarattu patti valley on the south and to Periya Kavunda puram on the north.

1 Jerungu  
Tenmalai

The line of the Kaveri to the west of the taluks of Tiruchengodu and Omalur is marked by the barren ridge of the Sita malai, which runs roughly parallel to the Kaveri for a distance of some 12 miles and rises to a height of 2,479 on the south, and 2,701 on the north. The ridge is covered by the Palakkad and Vanavasi Reserves and is continued to the north by the low ridges of the Gouf and Solappadi Reserves. The southern end of the ridge approaches very close to the Kaveri bank and almost opposite to it, on the Coimbatore side, is the Pala malai (1,922'). Between the two it is proposed to construct a dam which will create a lake many

2 Isolated  
Hills.  
1 The Sita  
malai

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GHĀT HILLS

square miles in extent, reaching back to Sōlappādī. The bank of the Kāvērī west of the ridge is little over 600' above sea level, and as the country east of the ridge is much higher (the eastern edge of the Pakkanād Reserve is 1,100' above sea level), the contours are peculiarly favourable for the scheme.

Further south, and running roughly parallel to the course of the Kāvērī after it passes Kumāra-pālayam, are the Sūriya-malai (2,070'), Sankagiri (2,345'), Mōrūrī Hill (1,643') and Tiruchengōdu (1,901').

2 Kanja-  
malai

Some five miles south-west of Salem is the Kanja-malai, one of the most interesting hills in the District. It is a rough ridge running east and west  $4\frac{1}{2}$  miles long and 2 miles broad. Its highest peak is 3,236'. The Madras Railway runs within half a mile of the southern base. The geological structure is interesting, as the rocks dip at sharp angles towards the axis of the mountain, which is thus a synclinal. The result of this structure, and of the unevenness of the rocks, is that the slopes of the hill are scarred by ridges, which, at a distance, look like the ruined battlements of an ancient fort. From the top of the Shevaroy's the hill, with its long seriated summit, looks like a gigantic saurian. Its rocks are full of magnetic iron.

3 Gōdu-  
malai

Between the Aranūttu-malai and Tēn-malai, and just south of the Salem-Āttūr road is the Gōdu-malai, a very fine bold mass, rising to upwards of 1,500' above the centre of the great Salem-Āttūr valley, and forming part of the watershed between the basins of the Kāvērī on the west, and the Vellār on the east of the Pass. The Gōdu-malai is about four miles long from west to east, which is very nearly the direction of the axial ridge of the mass, its extreme width at the eastern end, where broadest, is about three miles, including the north and south spurs of the hill.

Many hills of minor importance are scattered over the Talaghāt, such as the Paṭtūr Hills, south-west of Āttūr, which mark the watershed between the Vasiṣṭha-nadī and Swēta-nadī, the Mallikarai Peak on the road from Āttūr to Tammam-pattī; and the Alavai-malai, west of Andagalūr on the Salem-Nāmakkal road.

CLIMATE,  
Rainfall

Rainfall is registered officially at the head-quarters of all Tahsildars and Deputy Tahsildars, and also by the Medical Officers at Talī, Rāja-kōṭa, Tammam-pattī, and by the Sub-Registrar at Valappādī. Details of the rainfall are given in the *Separate Appendix*. The mountainous character of the District causes sharp variations in the rainfall of different localities. So

capricious are the showers round Salem, that an inch may fall at the Collector's office and no drop at the Club.

The annual average from 1870 to 1904 for Salem town was 39.61<sup>1</sup>. This is higher than at any other recording station except Yercaud. The lowest average for the same period is at Tiruchengodu (27.06) and Sambaladrag (29.95). Other registers 36.06, Tammampatti a little more, Iain little less. The rest of the District (except Yercaud) ranges between 11 and 33. Yet again the wettest taluk and Tiruchengodu the driest.

The distribution of rainfall through the year is uneven. Rain usually sets in towards the end of April and there is normally a heavy fall in May. During June and July rain is irregular. Between August and October occurs most of the fall of both monsoons. November is a very uncertain month. December comparatively dry.

At Yercaud the annual rainfall exceeds that of Salem City by an amount varying from 20 in a dry year to nearly 10 in a year of heavy rainfall. The annual fall in the north of the Shevaroy is about 10 or 12 less than that at Yercaud, and naturally, the south west monsoon falls more heavily on the southern slopes, the north east monsoon on the northern portion of the hills.<sup>2</sup>

In the hottest of the hot weather in the hottest part of the day Salem is occasionally visited by hail storms. This phenomenon was observed by Munro on May 17 1791. The stones were 'perfectly smooth and round and about the size of small pistol balls.'<sup>3</sup>

HAIL

<sup>1</sup> The highest recorded rainfall for a whole year for Salem was 60.1 in 1895 the lowest 20.6 in 1881.

<sup>2</sup> For detailed statistics see separate Appendix pp. 8-10.

<sup>3</sup> The annual average for the ten years ending 1904 is as follows—

Salem	39.61
Scotforth	50.10
The Grange	5.01

Scotforth is north of Mulur and has a northern aspect. The Grange is to the east of Yercaud. The heaviest fall recorded at The Grange in a single day was 6 in December 1884; the highest annual fall occurred in 1890 (58.0") the lowest in 1899 (45.3).

For The Grange statistics I am indebted to Mr R. W. B. Gompertz for those of the Scotforth to the late Mr H. W. Leaning.

<sup>4</sup> Gl. G. A. Iffe Vol. I p. 171. In the *Madras Mail* April 9 1804 an observer writes: 'The maximum shade temperature in Salem has averaged 91° for some weeks past and the minimum about 75°. This afternoon (8½ instant) at 2.30 the heat was suddenly reduced by a violent hail storm accompanied by thunder and lightning. The hail stones were large and numerous many of them were half an inch in diameter. The storm is now over but the thermometer registers over 80°.'



CHAP. I.  
TEMPERATURE.

The average temperature for a series of years, as recorded in Salem Town <sup>1</sup> and reported by the Meteorological office, Madras, is shown in the margin.					
Month	Average Maximum.	Average Minimum	Mean		
January	88.3	63.7	76.0		
February	93.6	65.5	79.6		
March	98.6	70.8	84.7		
April	100.7	75.8	88.2		
May	99.2	75.9	87.6		
June	95.2	74.2	84.7		
July	93.1	73.0	83.1		
August	92.2	72.5	82.3		
September	91.3	71.9	81.1		
October	89.6	71.1	80.3		
November	87.3	68.5	77.9		
December	86.4	65.3	75.9		
Annual	93.0	70.7	81.9		

The hot weather begins early in March, reaches its worst in April and May, and from June onwards steadily declines. The highest recorded temperature for the 16 years ending 1905 was 108° (May 9, 1900), the lowest 55.2° (January 30, 1902).

The average maximum is higher in February than in July, but the nights are much cooler. The difference between maximum and minimum in February is over 28°,<sup>2</sup> in October and November it is less than 19°. Owing to the stillness of the atmosphere in September and October, the temperature is more trying then than in February or early March, though the maximum is higher in the latter months.

The dryness of the atmosphere, the comparatively cool nights, and the drop in temperature from June onwards when the south-west monsoon bursts on the West Coast, render the climate of Salem pleasanter than that of the eastern and southern districts.

Shevaroyis

No official record is kept of the Meteorology of the Shevaroyis. The temperature is most equable. A series of thermometer readings registered in a first-floor room at "The Grange" at 6 A.M., noon, 4 P.M. and 11 P.M. and extending over a period of 24 years, shows a maximum of 82° (on May 23, 1906) and a minimum of 60½°, thus the difference, in doors, between the hottest part of the hottest day and the coldest part of the coldest night, over a period of nearly a quarter of a century, is only 21½°. In any one year the variation between the highest and lowest recorded temperature has never exceeded 17°. It is very rare that the temperature rises above 80°. In fact, the hot weather midday temperature does not often exceed 77° (April and May), and in December the

<sup>1</sup> Temperature is recorded in the compound of the Collector's Office. The anemometer is fixed on the roof of that building.

<sup>2</sup> In Cuddalore the difference in February between maximum and minimum is 16.5 and in Tanjore it is only 12.3. The contrast is striking.

usual reading is  $67^{\circ}$ , occasionally sinking to  $61^{\circ}$ . It frequently happens that the four readings on a single day show no variation at all. Of course in the open air the maximum is greater, and on the grass in the valleys, frost is not unknown, the thermometer sinking to  $31^{\circ}$  or even  $30^{\circ}$ .

Month.	Velocity of wind in miles	Average rainfall	averages for Salem Town are shown side by side in the margin. The heaviest falls of rain occur in the months when the wind is weakest. The rain stops as soon as the wind freshens. From October to March a north easterly wind prevails. In April the wind veers towards the south and from May to September the general direction is south-east or south-west. The windiest months are February and March. In April the
January	116	0.19	
February	17	0.33	
March	17	0.60	
April	110	1.80	
May	98	0.98	
June	10	2.99	
July	113	3.83	
August	91	6.66	
September	8	6.57	
October	60	6.6	
November	4	3.44	
December	94	1.16	
The year	101	39.1	

wind is a little less strong. There is a marked drop in velocity in May and a sharp rise in June. From July it slackens, month by month, till October, which is the calmest month of the year. It then once more begins to freshen.

The geological structure of Salem District is (so far as it is known<sup>3</sup>) very simple —

(a) By far the larger part is made up of rocks belonging to the great metamorphic or gneissic series of Southern India the Archaean Series.

(b) Intrusive in these are (1) the older Charnockite Series and (2) younger igneous intrusions, of which the Basic Trap Dykes

<sup>1</sup> Dr Shortt (Hill Range part II page 16) says: The hottest months are March, April and May when the thermometer attains  $87^{\circ}$  in the shade during the day.

<sup>2</sup> For the above information I am indebted to R. W. B. Comport Esq.

<sup>3</sup> The only portion of the District which has been surveyed in detail by the Geological Survey of India is the area included in sheet 78 of the Indian Atlas the results of the survey being embodied in volume IV of the Memoirs. The immediate environs of Salem have been treated by Sir T. Holland in Memoirs G.S.I. XXV pp 103-168 and the corundum deposits by Mr C. S. Middlemiss in Records G.S.I. XXX pp 118-122 and Vol. XIX part 2 pp 39-60. Mr Middlemiss has also contributed notes on the Chalk Hills in pp 3-33 of the same volume. Lastly the extension of the Kolar Gold Fields schist belt into the western part of Krishnagiri Taluk has been described by Mr Bosworth Smith.

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GEOLOGY

and the Magnesian Series of the Chalk Hills are the most conspicuous features

The remaining part is occupied by a few unimportant subaerial deposits and the alluvia of the different rivers which are also very little noteworthy, simple though the geological features of the District are, they are of much greater interest than is generally the case in mainly metamorphic regions

A.—The  
Archæan  
Series

The Archæan Rocks, so called from their petrological resemblance to the oldest gneisses and schists of Europe and America, may be roughly classed as (1) granites, (2) gneisses and (3) schists. But the relation between the several members of the series has yet to be determined

The older theory, that of Captain Newbold, regards the schists as the oldest rocks of the series, the schistose rocks being at a later age broken up by granitic intrusions

The later theory, that of Mr R. Bruce Foote, regards the granites and gneisses as fundamental, the schists being deposited over them and included in the Dharwar System, a transitional system, younger than the gneisses, and older than the Cuddapah System, which represents the older palæozoic age

Captain Newbold, who passed through the District in 1841, regarded the greater portion of Southern India as occupied by two great series of rocks, viz —(1) a metamorphic series, which he termed hypogene schists, (2) and a series of plutonic granites, which he regarded as having penetrated and broken up the hypogene schists. This view is strongly combated by Mr Bruce Foote, who writes,<sup>1</sup> "There can be no doubt that such eruptive action of granite never took place on a large scale, and that the vast area of granitoid rock now seen was really the old foundation on which the gneisses, and after them the Dharwar rocks, were quietly deposited"

Mr Bruce Foote has accordingly divided the Archæan Series into—

(a) Granitoids, which he regards as being the oldest rocks, and correlates with the Bandelkhand Gneiss of Central India

(b) Gneisses, which he regards as metamorphosed sedimentary rocks, younger than the granitoids, and older than the Dharwar Schists. Newbold's "hypogene schists" thus include both the gneisses of Mr Bruce Foote's Division (b), and the Dharwar Schists

Mr Bruce Foote's opinion can hardly be accepted as final, as more recent work in Mysore points clearly to a return to the older

<sup>1</sup> Page 28 (Bellary Memoir), Mem. G.S.I., XXV

views of Newbold, viz, that large eruptive masses of granite do exist, which have broken up and penetrated the older gneisses and schists. A good deal of evidence has been adduced by the Mysore Geological Department to show that the Dharwar Series of schists is largely of igneous origin and is the oldest formation, that these schists have been intruded and broken up by a very extensive series of granitic gneisses, corresponding to the fundamental granitoid gneiss of Mr Bruce Foote and that both have been intruded by large masses of granite and by the rocks of the Charnockite Series<sup>1</sup>

Space forbids any detailed technical description of the Archean Rocks of the District. A list of references dealing with the District is given in the Appendix to this Chapter.

A band of the gold bearing rocks of the Kōlār Gold Fields has been traced by Mr P Bosworth Smith as far as Malappa konda Hill the trijunction of Salem and Chittoor Districts with Mysore State. Here it splits into two. The easterly branch may be seen keeping about three-quarters of a mile broad and running straight down south. It rises in the hills that fringe the Mahārāja gadai valley on the western side and runs south to a point opposite the village of Mahārāja gadai and there it seems to die out.<sup>2</sup>

The westerly branch starts out to the west of Malappa konda and "standing out conspicuously in a small line of hills turns round south again through Ada konda thus forming the main portion of the hills that border the western side of the Vēppana palli valley. The band seems to end with the line of hills which drop away by Intattarū.<sup>3</sup>

Several thin bands of schist have been traced east of Krishnagiri but their relation to the main bands has not yet been made out.

Much of the District is covered by a very interesting series of igneous rocks which are now recognised as the 'Charnockite Series'.<sup>4</sup> For instance the whole mass of the Shevaroy Hills belongs to this series. The Charnockite Rocks are apparently

1101 plan  
Sci st Band

(1) The  
Charnockite  
Series

<sup>1</sup> For the above I am indebted to Dr W F Sweett, State Geologist Mysore. Further information in this interesting controversy is to be found in—

(1) Report of the Chief Inspector of Mines for the year 1899, appendix pages 1 to xii (Mysore Geological Department) Madras 1901

(2) Memoirs Volume III Mysore Geological Department

(3) Bulletin No 3 Mysore Geological Department

The Occurrence of Secondary Augite in the Kōlār Schists by W F Sweett, M.A. D.Sc. Bangalore 190

Report on Kōlār Gold Fields 1899 p 118

<sup>2</sup> For a general description of the whole group see Memoirs Geological Survey of India Vol XXVIII part 1, 119 sq. The term used for this group of rocks in Germany is pyroxene granulites. In France pyroxene gneisses. Messrs Kinnaird and Bruce Foote refer to them as syenitoid gneisses.

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GEOLOGY  
—

intrusive in relation to both the schists and biotite gneisses already referred to, and are therefore considered to be of younger age<sup>1</sup>

The rocks exposed in the neighbourhood of Salem include a fairly complete list of the known varieties of the Charnockite Series, garnetiferous and non-garnetiferous. Those whose composition is intermediate between the acid and basic extremes are by far the most abundant, and are typically represented in the Shevaroy masses, where they are as a rule non-garnetiferous. Basic varieties, however, occur as small autoliths in the more prevalent type of the Series, and also form separate and comparatively large masses of roughly lenticular shape in the old biotite gneisses.

The distinctly igneous intrusions of Salem District form three groups.—

(a) Basic Dykes

(b) The Magnesite Series of the "Chalk Hills"

(c) The "White Elephant Rocks" of the Shevaroy Hills.

(a) Although not very numerous, several of these are of sufficient size and importance to form outstanding features of the parts of the District where they occur. "The intrusions are of very ancient date and probably connected with the volcanic outbursts of the Cuddapah System," long subsequent, of course, to the crushing of the gneiss.

The largest exposures of these intrusive dykes are met with in the Bāramahāl and in Āttū Taluk.

(b) The name "Chalk Hills" is given to a barren tract of slightly hilly ground, north and north-west of Salem Town. Over a great part of this tract the surface is whitened by small veins of magnesite, the white colour of which explains the name<sup>2</sup>. The tract covers some twelve square miles, in two areas, stretching from a little west of the Railway, a couple of miles north-west of Sūra-mangalam Station, north-eastward to the western foot of the Shevaroy. The northern area is roughly leg-of-mutton-shaped in plan, with the broad end abutting on the spurs of the Shevaroy and much obscured by low jungle. The southern and smaller area is composed of a series of low hills the highest of which are about 50' above the plains.

<sup>1</sup> Sir Thomas Holland, who has devoted much time to the observation of these rocks, considers that the Charnockite Series in the vicinity of Salem, though younger than the biotite gneisses of the same area, is not necessarily younger than other biotite gneisses in the District. A long junction line which exists between the pyroxene-granulites and the biotite gneisses of the Bāramahāl, will probably afford valuable evidence of the general relations of the two series of rocks, when opportunity for investigation presents itself.

<sup>2</sup> According to Hindu tradition, these deposits are the bones of Jatānu, the eagle king, which attempted to rescue Sita when she was carried off by Ravana, but was slain by the latter.

(2) Younger  
Igneous  
Intrusions

(a) Basic  
Dykes

(b) The  
Magnesite  
Series

"As associated with the magnesite are minute veins of balmorite or fibrous serpentine, generally of pale green colour but, here and there, the largest of these veins (never exceeding 6 in thickness) show pieces of a rich bluish green<sup>1</sup>. Weathered and waterworn pieces often show rich tints of yellow, brown, red and purple but on the outside only. Of compact serpentine only very small fragments were found in one or two nullahs as pebbles." A yellow wax like variety of serpentine known as retinalite has also been found. Thin coatings of chalcedony not unfrequently cover the surface of the magnesite, or penetrate the mass of it the chalcedony itself is frequently covered with a layer of minute crystals of quartz.

Magnesite also occurs in smaller masses but under very similar conditions at Isvara mala and Singapuram in Attūr Taluk, and near the Kanja mala.

The magnesite of the "Chalk Hills" was probably formed by the action of carbonic acid at high temperatures on eruptive peridotites. The predominant type of peridotite is olivine rock containing like the similar diuuite of New Zealand quantities of magnetite and chromite, with sometimes cuscutite. Secondary alteration of the peridotites has resulted in the formation of magnesite chalcedony serpentine and talc. The action of carbonic acid gas in large quantities and at high pressure on the unstable silicate of magnesia (olivine) would produce carbonate of magnesia and free silica. Most if not all, of the peridotite eruptions of South India are accompanied by masses and veins of pure white quartz containing considerable quantities of carbonic acid gas and the constancy of this association suggests a genetic relationship. The pierolite is probably the result of hydration of the olivine by subterranean water accompanying the carbonic acid and included in the original magma. The serpentine is due to the hydration possibly by subaerial agencies of portions of the olivine which escaped the action of the carbonic acid. The formation of these three minerals is due to entirely different processes, the magnesite came first the serpentine last.

Two masses of white quartz are exposed one on either side of the Gundur spur of the Shevaroy. This quartz is presumably of

(c) The  
White Fle  
phant Rock

<sup>1</sup> Mr Conbe writes: "I have found weathered and waterworn pieces of balmorite ranging from almost white to dark blue. It acquires the same colour. Pieces of apparently massive serpentine are found in the northern area but many show traces of an apparently fibrous structure."

Messrs. Kirk and Bruce Foote inferred that the original rock of the Chalk Hills were metamorphic. Sir T. Holland however in 1892 proved that the primary rocks were peridotites (XXIV) (cf. *Records Geological Survey of India* XXIX p. 36).

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GEOLOGY

plutonic origin, there are no signs of the elastic structure distinctive of a quartzite, and no regular arrangement of crystals characteristic of infiltrated vein quartz. The quartz is sometimes colourless and transparent, but usually white, owing to innumerable cavities containing liquid carbonic acid. At the base of the quartz mass which lies east of the spur, large masses of crystalline calcite occur in close association with the quartz.

Subaerial  
Rocks

Two forms of subaerial rocks are developed commonly, though not extensively, in the District, viz., the calcareous tufa popularly known as "kankar" (or "kunkur"), and (2) the pseudo-laterite found on the summit of the Shevarāyan and other mountains. The former is formed by the decomposition of lime-holding rocks by rain-water, which deposits the lime, when evaporating, at or very near the surface. The latter is a ferruginous clay incrustation formed on the surface of ferruginous rocks weathering in a damp atmosphere. In the same category should be placed the local aggregations, loose or compacted, of clayey hæmatite pellets often found in, or underlying, highly ferruginous rocks.

Peat

True peat forms largely on the Shevaroy Hills at elevations of over 4,000 feet<sup>1</sup>.

Soils

The soils of the District depend on its geology. The classification of soils by the Settlement Department is not a satisfactory guide to their nature, first because the system of classification is unscientific, secondly because it leaves out of account all except 1,000 acres. Only two classes of soil were recognised at the original Settlement, namely, "red" and "black." White sands and saline and calcareous soils were classed as "red" or "black" according to the classifier's caprice<sup>2</sup>. The percentages under each series recognised at the original Settlement for the seven old taluks comprised in the District as now re-organized are as follows —

	Dry		Wet	
	Red	Black	Red	Black
Hosūr	100		70	24
Dharmapuri	83	17	24	76
Krishnagiri	92	8	41	59
Ūrtankarai	95	5	51	46
Salem	96	4	49	51
Tiruchengōdu	99	1	35	65
Āttūr	80	20	44	56

<sup>1</sup> *Mem., G. S. I., XII, p. 252*

<sup>2</sup> Except for a small area classed as "Permanently Improved."

<sup>3</sup> These inconsistencies do not by any means involve anomalies in assessment. Settlement classification is invariably adjusted to the merits of the soil, and sterile sands or saline tracts are usually treated as "worst sort" and assessed at the lowest rates prevailing in the village in which they occur.

CHART  
GEOLOGY  
—

A few remarkable deposits of true black soil occur in the south of the Baramahal, and in the Bilāghāt. The best known are (1) near Dharmapuri and Adaman kottai in Dharmapuri taluk, (2) east of the Vattala malai, round Kadattūr (3) in the Vaniyār valley, (4) in the Kottai pattī valley, Uttankarai taluk. The geological origin of these black soils is still a moot point.

MINERAL  
PRODUCE  
—  
Ore of Iron

The iron ores<sup>1</sup> of Salem District are well nigh inexhaustible. By far the most abundant ore is magnetite. This mineral occurs in well defined octahedral crystals embedded in chlorite schist in comparatively small quantities but magnetite also occurs associated with quartz and forming a schist in which the crystals of magnetite are crushed out in the direction of foliation to a roughly almond shape. All gradations in size are found down to an almost aphanitic rock in which the constituent minerals are to the naked eye indistinguishable as individual crystals—a type common to all the groups of iron beds. The incipient expansion of the mass accompanying the oxidation and hydration of the magnetite has in many places, been sufficient to produce a rock that crumbles under the slightest blow, or even between the fingers. These are the pieces exclusively used by the native smelters on account of their friable nature. They are invariably found in the talus at the foot of the hills and probably are simply the more weathered representatives of the compact specimens occurring in the beds above. A further form in which magnetite occurs in the District is that of segregation from the main mass of the rock into cavities and pockets, as innumerable small crystals. Magnetite occurs also, together with small crystallised fragments of quartz, hornblende, garnets and other minerals as sand in river beds being derived from the disintegration of the numerous crystalline rocks within the area. In the trappan rocks, in granites and in the more basic gneisses magnetite occurs in disseminated grains but not in quantities sufficient for economic use. In almost any locality in the south of Salem District a magnet dipped into a bed of river sand becomes coated with large quantities of magnetic grains.

Hematite is seldom found in large crystals in Salem District. In the hills to the south of Nāmagiripet small crystals of specular iron occur in larger masses of crypto crystalline hematite forming, with quartz a schist bedded in conformity to the adjacent magnetite bearing seams. Frequently both magnetite and hematite are found intermixed with quartz and in some cases magnetite cores have been noticed surrounded by hematite to varying degrees—

<sup>1</sup> The account of iron ores which follow is taken almost entirely from Sir Thomas Holland's Preliminary Report on the Iron ores and Iron in 1888 of the Salem District *Records of Geological Survey* Vol XXV p 13 sq.



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 GEOLOGY  
 OF  
 SALEM DISTRICT

producing in fact minute crystals of martite, which is probably, in most cases pseudomorphous after the magnetic oxide. Hæmatite is quite subordinate in importance to magnetite in Salem District.

Under the action of atmospheric influences, hæmatite takes up water and passes into turgite and ultimately into gothite and limonite or brown hæmatite. These may be carbonated to produce the various forms of clay-ironstone and chalybite. Various stages of these processes are represented amongst the Salem iron-ores, especially the production of small quantities of yellow ochre by oxidation and hydration of the magnetite. But none of these ores occur in sufficient quantities to be of value for metallurgical purposes in comparison to the magnetite and hæmatite.

Pyrites is conspicuously rare in the rocks of the District. Finely dis-seminated grains occur scattered through some of the intrusive igneous rocks, but not in large quantities.

Small crystals of titaniferous iron-ore have been found in some of the eruptive rocks of Salem, but never in large quantities. Pyrrhotine, or magnetic pyrites occurs in small quantities, as minute hexagonal prisms, it is of no metallurgical value.

Ferruginous clays, limonitic pellets, ferruginous sands, and laterite frequently occur in different parts of the District; but these non-bearing deposits although in some places valuable as sources of the metal and for building and other purposes, are developed on a small scale in Salem District, when compared with the enormous deposits of rich iron oxide.

"The magnetic iron beds," writes Mr. R. Bruce Foote, "are the most remarkable and interesting of all the gneissic rocks in Salem District on account of their economic value, and forming, as they do, in many places very striking natural features of the country, rendering the geologist who is endeavouring to unravel the structure of the metamorphic region greater assistance than do the members of any of the other groups." The iron ore occurs in thin beds, but in regular bedded masses of banded iron ore and mud associated with the gneiss.

The five principal groups of magnetic iron beds are those of (1) Kōdo-malar, (2) Gōdo-malar, (3) Singāpuram, (4) Kollidūr, and (5) Tirtu-malar. Rich beds occur also at Malli-laran, and on the south flank of the Pattur Hills in Attūr Taluk, and close to the southern base of Kōdo-malar in Salem Taluk.

The iron ore of the Kōdo-malar group, especially the upper layers, is of a very fine quality, and is well adapted for the production of iron and steel. The ore of the Gōdo-malar group is of a coarser quality, and is well adapted for the production of iron and steel. The ore of the Singāpuram group is of a very fine quality, and is well adapted for the production of iron and steel. The ore of the Kollidūr group is of a coarser quality, and is well adapted for the production of iron and steel. The ore of the Tirtu-malar group is of a very fine quality, and is well adapted for the production of iron and steel.

For some years a London Syndicate has been opening up the deposits of magnesite at the Chalk Hills, and there is every prospect of a paving industry being in time established. The magnesite is of very high grade, and its products compare favourably with those of other localities. Lightly calcined the magnesite can be used for plaster, tiles, artificial stone, boiler coverings etc. "Dead burnt," i.e., submitted to a much higher temperature it is one of the most refractory materials known, and is useful for fire bricks, the lining of steel furnaces and other purposes.

CHALK HILLS  
MINERAL  
PRODUCTS

Magnesite

Chromite is to be found in the northern area of the Chalk Hills and also on the Kanya malai. In the former locality it was worked by the Porto Novo Company till about 1860.

Chromite

Corundum occurs at Kuttampundi south east of Tiruchengodu Taluk, and in four areas in Dharinapuram Taluk viz., (1) Pappara patti, (2) Rangapuram, (3) near Rivalota, (4) on the Dharma puram Morappur road.<sup>1</sup>

Corundum

Gold was at one time worked near Vappana palli, and it is not known when the working ceased.<sup>2</sup>

Gold

Mica was worked about 1897 near Lappadi and Arasiraman in Tiruchengodu Taluk but the stuff was poor in quality, and of no commercial value and the digging was soon abandoned.

Mica

Steatite an impure hard talc occurs in the gneissic rocks in several localities in the District, notably on the Isvara malai, south of the Azilpatti Mallikarai road in Attur Taluk and in Omalur Taluk, north east of the Turamangalam Nangavalli road. It is used for the manufacture of culinary vessels for which the material is specially suitable, owing to its power of resisting the action of fire.

Steatite

Kankar supplies most of the lime used in the District. The quality of the lime produced from it is excellent, and kankar lime is exported in considerable quantities to the Kolur Gold Fields. Stone suitable for building purposes is abundant all over the District. Fuller's earth is an item of importance in Tiruchengodu Taluk whence it is exported to Calcutta.

Kankar etc.

No systematic survey has yet been made of the Flora of Salem District, and it is therefore impossible to describe its distinctive features.<sup>3</sup> A few words, however, on the ferns of the Shivaroyas may be of interest.

Flora

Near Yercaud every wall is clothed with the Geranium fern (*Pellaea geianæfolia*), the heart shaped *Hemionitis cordata*, the

Ferns.

<sup>1</sup> These have been described in detail by Mr C S Middlemas in *Records GSI XXXIX and XXX*

<sup>2</sup> See note on the Kolur Schist Band p 27 *supra* and the reference quoted in the footnote

<sup>3</sup> An account of the chief Forest products is given in Chapter V

CHAP I.  
FLORA

Flannel Fern (*Niphobolus fissum*) and *Asplenium furcatum*; the undergrowth of copses is brightened with the pale green fronds of *Nephrolepis cordifolia*, and open spaces are covered with the common Bracken (*Pteris aquilina*). Other common species are the Lace Fern (*Stenoloma chinensis*), *Davallia tenuifolia*, the Silver Fern (*Cheilanthes farinosa*), the Royal Fern (*Osmunda regalis*), the Oak Fern (*Drynaria quercifolia*), the Edible Fern (*Lastrea aristata*), *Pteris quadriaurita* and *Gymnopteris Feei*. In shady ravines, where running water flows, Tree Ferns (*Alsophila latebrosa*) are not uncommon, and, on the lower slopes, the Maiden-hair Fern (*Adiantum caudatum*) and Palm Fern (*Actinopteris dichotoma*) are abundant. The Golden Fern (*Gymnogramme sulphurea*), a Himalayan species, has become naturalised on the Shevaroy. Among the rarer forms, *Angiopteris evecta*, *Lygodium microphyllum*, and *Microlepis platyphylla* are to be met with and, on the slopes of the Shevarāyan, *Lindsaya heterophylla* has been found, a species occurring elsewhere only on the Tinnevely Hills. A very pretty fern *Cheilanthes mysorensis*, is to be found all over the District at comparatively low elevations, such as the Pattūr Hills the Bāramahāl Durgams, at Bārū and throughout Hosūr Taluk<sup>1</sup>.

FAUNA  
Domestic  
Animals.  
Cattle

Salem is one of the chief cattle-breeding districts in the Presidency. The chief breeds are three, namely, the Mysore, the Ālambādi and the Tiruchengōdu. The first is bred in the forests bordering on the Kāvērī in the Denkanī-kōta Division, the second in those round Pennāgaram. The Mysore breed is of larger frame than that of Ālambādi, but shorter in the leg. The males of both these breeds are in much demand for draught, and command good prices in the great cattle fairs of the southern districts, never less than Rs 100 a pair, a good pair of trotters selling for as much as Rs 400. The Tiruchengōdu breed is of diminutive size, the cows are excellent milkers. The use of cows for ploughing and for baling water is not uncommon in the Talaghāt.

Horses

In the northern portion of the District the breeding of country ponies is of great antiquity, and dealers from Madurai still resort to Denkanī-kōta and Pennāgaram for their purchase. A full grown "tat" of four years or so will fetch from Rs 25 to 30.

Pony breeding

Efforts have been made by Government from time to time to improve the quality of the breed, but without much success. Attempts to encourage mule breeding have also failed.

<sup>1</sup> For the list of Ferns I am indebted to Miss H. Lechler of Yeicand

The breeding of sheep and goats appears to be on the increase in spite of Forest Reservation<sup>1</sup>

Elephants are no longer found in the District, except in the jungles along the Kaveri, and on the Mēlāgiri hills. A small herd not uncommonly crosses the river from the Coimbatore side in March or April and remains for about a month. In 1901 a herd of five penetrated to within 1 mile from Denkanikota. The Kalāyāns were once called the "Elephant Hills," and in 1862 a pair of elephants with a calf found their way from the Kallakurichi Taluk of South Arcot, penetrated the Javādīs as far as Mōtūr, and thence crossed the valley and ascended the Yelāgiris. They then returned *via* Singarapet. Shortly afterwards the bull was shot by two European officers.

At the beginning of the nineteenth century, tigers infested nearly all the forests of the District. They are now very rare and occur only in the jungles round Denkanikota straying occasionally into the limits of Dharmapuri Taluk. On the Javādīs the last tiger is said to have been shot in 1892.

Leopards, jungle-cat, civet cat and other *Felidae* are found all over the District. In villages such as Rayakota, Uddanapalli, Salāgiri, situated at the foot of rocky kopjes, a panther may occasionally be seen in the day time basking in the sun. One bold beast took up his abode in the bath room of the D.P.W. bungalow at Barūr. It is not unusual for panthers to enter the compounds of houses at Yercaud, and in 1907 a pet watch dog was carried off by one.

Rewards to the extent of Rs. 7,830 were disbursed by Government during the ten years ending 1901 for the destruction of wild animals. About 45 panther skins are brought in annually for reward. A tiger skin was presented for reward at Hosūr in 1896, another in 1906 and another in 1909. It is said that only about one in every fifty kills is reported to the authorities. Most of the tigers and panthers killed are shot in reserved forests, and the shikaris that shoot them are generally reluctant to claim a reward for fear of being taxed with the offence of shooting in a reserve without a license.

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FACUNA

Sheep and Goats

Wild Game<sup>2</sup>  
Elephants

Tigers

Other  
Felidae

Rewards

<sup>1</sup> F. I. 81 (1871-2) 4422; F. I. 56 (1876-7) 5743/3; F. I. 91 (1881-2) 106171; F. I. 1306 (1889-1900) 129543; F. I. 1313 (1900-10) 1,91073. The last figure includes statistics from Namakkal and Tirupattūr.

<sup>2</sup> Major H. Bevan writes, in the early part of the nineteenth century, speaks of elephants committing great damage among the gardens round Rayakota. *Travels in the South of India*, Vol. I, p. 6.

<sup>3</sup> For the notes on Game I am indebted to the Hon. Mr. Justice C. G. Soper, I.O.S.

## CHAP I

## FAUNA.

Other  
Big Game.

The common Indian sloth bear occurs throughout the District in hilly tracts. Among the best known localities are the Kolli-malais, the Javādis, the Shevaroyis, the Chittēris, the jungles near Vēppana-palli and the Kundu-kōta hills. Native shikaris will never shoot bears, believing them to descend from Jāmbavān, the Bear King, who helped Rāma in his invasion of Ceylon. Bison or gaur were formerly common, but were almost exterminated at the time of the Great Famine. Small herds of three or four are still to be found in the deepest recesses of the Denkanī-kōta, Dhaimapurī and Ūttankarai jungles. Nilgai or blue bull is very occasionally met within the jungles of Dhaimapurī and Denkanī-kōta which adjoin the Kāvērī. Sāmbur occur in the jungles of Hosūr, Dhaimapurī, Ūttankarai and at the foot of the Shevaroyis, but not in large numbers. The best place to find them is on the banks of the Kāvērī near Hogēna-kal and Bihgundlu, especially in the months of March and April, when all jungle streams and pools are dry, and animals are driven by thirst to the Kāvērī. The covert is too thick for successful stalking, and the only way to secure a bag is to beat the jungle. Black buck can be found all over the District. They frequent the open country and are never found in thick jungle. In the Talaghāt they may be had at the foot of the Kolli-malais. But their principal habitats are round Hosūr, Denkanī-kōta, Matagonda-palli, Talī, Bērikai and Attimugam, all in Hosūr Taluk<sup>1</sup>. Within a radius of six miles of Hosūr there are a dozen herds. They are very shy and cautious; once disturbed, they never stop within five miles. Spotted deer (chetal) and barking deer are met with throughout the Bāramahāl. The best localities for the former are near Javulagiri, Hogēna-kal, and in the reserved forests of Kōttai-patti, Mallāpuram and Harūr. Mouse deer, known in the vernacular as the "goat footed hare," is not unknown, especially in the Javādis. It is caught in nets and easily tamed.

Big game is fast disappearing in the District. Sāmbur, bison and spotted deer in particular are in danger of extirpation. What with native shikaris and wild dogs killing everything, whether stag, hind or young, the wonder is that any are found. A good deal of illicit shooting goes on in the jungles between

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<sup>1</sup> Mr J D Ramasubbier writes, "at Onnalavādi, 4 miles from Hosūr on the Uddana-palli road, on the high ground, near Pārānda-palli on the Hosūr-Sūlagiri road, near Nallūr on the Hosūr-Mālūr road, at about the 4th mile on the Bangalore road, on the high ground near Aggonda-halli on the Kela-mangalam road, they are always found, as also near Binna-mangalam, 3 miles from Mattagonda-palli, near Talī on the Maru-palli high ground, and at Jāghu Karu-palli, 4 miles from Denkanī-kōta."

Pennagaram and Denkanikota. "Hogenahalli especially is the resort of a number of shikaris from Dharmapuri and Pennagaram. The banks of the Kaveri at this spot are generally lined with *ma / ms* from which deer that come to drink in the river are shot at night. On a moonlight night each of the *ma / ms* will have its tenant. For the European big game is not easy to bag for want of efficient beaters. Moreover, cover is unlimited and uninterrupted and hence the game is difficult to locate.

CHAI I  
FACSA

Wild pigs abound wherever there are jungles and are very destructive to crops. They are shot in large numbers by villagers. Good sport can be had by camping at Mallur and working the jungles round the foot of the Balamalas.

Other  
M m l

The common monkey is a regular pest, especially round Salem and Hosur. Fruit growers are put to much trouble in warding off their depredations. The Madras Langur (*Presbytis prunus*) is found in the jungles near Ancheti and in Dharmapuri taluk and is much sought after its flesh being eaten by natives on account of its supposed medicinal virtues. It is especially common on Manukonda malai near Loppur. The nocturnal *Loris lydekkerianus* is also not uncommon.

Mal a  
L. K. R.  
(1883)  
p. 11

Hyenas, wolves, red dogs, jackals and foxes are found everywhere. It is commonly believed that if a goat or sheep is pulled down by a wolf, the flock will thrive. Another belief is that a man who kills a wild dog will soon die. Hence wolves and wild dogs are never killed by native shikaris. In the days when Mr. (now Sir Frederick) Price was Sub Collector, a pack of hounds was kept up at Hosur and foxes and jackals afforded good hunting.

Otters are common in the Kaveri especially above Hogenahalli Falls and may often be seen swimming down stream 30 or 40 in a pack. During flood time they infest the creeks and inlets along the Kaveri banks. Hares, hedgehogs, porcupines, the mongoose and the pangolin may be met with all over the District.

Though not a famous shooting District, Salem at least provides what is dear to the heart of every true sportsman,—a mixed bag. The number of small tanks in the District especially in the northern taluks is legion. These tanks are visited in the cold season by numbers of teal and duck, and the latter owing to the coolness of the Mysore plateau and the Baramahal, seem to defer their migration till later than is the case in other plain districts. Most of these tanks are not so big as to render the duck inaccessible. Besides duck and teal of all varieties in the tanks the wet lands irrigated by the tanks and on the foreshore frequently

Small Game

CHAP I.  
FAUNA

contain a fair sprinkling of snipe. In the dry fields that must be crossed to reach the tank, a quail is seen, now and again, to bustle out of a field of gram, or from a tuft of grass on the field margin. On the stretches of uncultivated, and often rocky, uplands lying between the villages, partridges, sand-grouse, plover, occasionally a hare or two and sometimes florican are to be found. The bushes lying along dry water-courses afford a shelter to which they betake themselves at the first alarm. Bustards may be seen in pairs along the Kāvērī banks when the water is low. Woodcock visit the higher hill ranges in small numbers in the cold weather. Green and blue pigeon, pea-fowl, spur-fowl and jungle-fowl may be added to the list. In short, most of the feathered species characteristic of South India are met with in the District.

Snakes

Snakes are represented by no less than 48 species<sup>1</sup>. None of these are peculiar to the District, but *Lachesis macrolepis* has hitherto been recorded only from the Āna-malais, Palnis and Shevaroy's, possibly it occurs on the Kolli-malais and other hills of the District. Only three species of poisonous snakes are common, namely, the cobra, Russell's viper and the common green viper. The krait (*Bungarus candidus*) is less common than elsewhere, the other poisonous species are rare. Some of the harmless species bear an extraordinarily close resemblance to some of the deadliest, for example, the young python or "rock snake" and *Eryx conicus* to the Russell's viper, the rat snake (*Zamenis mucosus*) to the cobra, and some of the *Lycodons* to the dreaded krait, the harmless species in each case being much more numerous than the poisonous ones. The reported human death-roll from snake-bite in Salem District between 1885 and 1906 was 3,499, an average of about 160 annually. The average number of reported deaths among cattle is 50 per annum.

<sup>1</sup> The following list has been compiled by Mr Robert Foulkes, *Tuphlopistes* *T. ledsoni*, *T. acutus*, *Python molurus*, *Eryx conicus*, *Eryx johnii*, *Silvura ocellata*, *S. elioti*, *S. weeri*, *S. nigra*, *S. nitida*, *S. mulchurata*, *S. catenata*, *Platurus perroteti*, *Aulophis perroteti*, *Lycodon* *caudatus*, *L. tetraneurus*, *L. aulicus*, *Hydropholus nympha*, *H. gracilis*, *Heteros colanensis*, *Simot. sinensis*, *Oligodon tenuis*, *O. brevicauda*, *O. cf. a.*, *Pseudonophis* *agrestis*, *Zenena mucosa*, *Z. f. caudatus*, *Tropidonotus* *bedfordi*, *T. telata*, *T. pectorator*, *T. plumbeus*, *Helicop* *latus*, *Dipsosaurus* *trigeminus*, *D. natterjan*, *D. pulchellus*, *Asp. natterjan*, *Colletes* *truncatus*, *Hemalys* *rupestris* (local snake), *Agkistrodon* *haliaet*, *Agk. bungarus*, *Felis* *concolor*, *Lynx* *pardus*, *Russellia* *agrorum* "did not", *Leptis* *recre* *latus*, *F. caudatus*, *L. gracilis*.

<sup>2</sup> See also the following "poisonous"

Maharaj frequent the waters of the Kaveri below the Hogena Lal Falls but they are very shy. Carnatic Carp (*Barbus carnaticus*, Tam sel kendai) and Red Carp (*Labeo fimbriatus*, Tam ven kendai) abound in the Kaveri and prawns are common. The chief fishing centres on the Kaveri are at Solajjidi and near Irode. In the rainy season, when the tanks are full Kaveri fish find their way up the tributary streams and are to be found in tanks fed by these streams many miles from the Kaveri itself.

In the larger tanks especially in the big tank at Birūr the fresh water shark (*Halloa attu*, Tam vilai) attains considerable size. In minor streams and tanks several species of carp are to be found, e.g., *Labeo fimbriatus* (Tam karumani or karumali kendai), "Chilwa" (Tam vilchechi, three or four species), *I. ari* (Tam kolarijan), *L. callicarpus*, *I. liza*, *Barbus melanostomus*, *B. vittatus*, *B. dorsalis*, *B. microgogon*, *B. gunnarratus*, *B. dubius*, *B. toranikus* Murrai (*Ophioccephalus murrai*, Tam virai), Black Murrai (*O. striatus*, Tam karavai) Loach (*Lepidoccephalus thermalis*, Tam asarai), "scorpion fish" (*Scolecobanchus fossilis*, Tam kelutti) and *Silurichthys gangetica* (Tam ponatti) are all of local commercial importance. During the breach in the Grand and Lower Annakata in 1909-10 "Hilsa" (*Clupea ilisha*) were traced as far up as Hogena Lal. *Calla lucianus* were introduced into the Birūr tank in 1910-11 by the Fishery Department. Eel (*Anguilla bengalensis*, Tam vilangu) and the sand eel or spine eel (*Hastacembelus armatus*, Tam aral) are sometimes caught in the annakat pools of Attūr Taluk.

<sup>1</sup> For the note which follows I am indebted to Sir Frederick Nicholson K.C.I.E.



## APPENDIX TO CHAPTER I.

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  - 2 Memoirs of the Geological Survey of India, Vol XII--  
 The Geological Features of the Southern Mahratta Country and adjacent Districts, by R B Foote
  - 3 Memoirs of the Geological Survey of India, Vol XXVIII, Part 2, pages 119 to 249  
 "The Charnockite Series "
  - 4 Memoirs of the Geological Survey of India, Vol. XXX, pp 103 to 168, with map facing page 168  
 Geology of the neighbourhood of Salem, with special reference to Leschenault de la Tour's observations, by T H Holland
  - 5 Records of the Geological Survey of India, Vol XXIV, pp 157 to 200  
 Lacroix, "Gneissose rocks of Salem and Ceylon "
  - 6 Records, Geological Survey of India, Vol XXV, pp. 135 to 159  
 Preliminary Report on the Lion Ores and Iron-Industries of the Salem District, by Thomas H Holland.
  7. Records, Geological Survey of India, Vol XXIX, Part 2, 1896
    - (a) Preliminary notes on some Corundum localities in the Salem and Coimbatore districts, Madras, by C S Middlemiss, pp 39 to 50
    - (b) Notes on the Ultra-basic Rocks and derived minerals of the Chalk (magnesite) hills and other localities near Salem, by C S. Middlemiss, pp 32 to 38
  - 8 (a) Records, Geological Survey of India, Vol XXX, pp. 16 to 42  
 On some Norite and associated Basic Dykes and Lava-flows in Southern India, by T H Holland
  - (b) Records, Geological Survey of India, Vol XXX, pp. 118 to 122  
 Report on some trial excavations for Corundum near Palakod, Salem District, by C S Middlemiss
  - 9 Report on the Kolar Gold Field, and its Southern Extension; by P Bosworth Smith, Esq, F G S, Government Press, Madras, 1889
  10. Manual of the Geology of India, R H Oldham (ed 1893).
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CHAP II  
A PREHIS-  
TORIC

biconical stone perhaps representing a phallus. No scrapers or spindles have yet been discovered, and there is nothing to show what neolithic man ate, and how he was clothed, the "slick-stones", however, indicate that the art of weaving was not unknown. The favourite materials for implements are hypersthene-granite, diorite and diabase. Except at the Bargūr "Factory" no neoliths have been found *in situ*, and no ancient habitation site has yet been traced. The implements are turned up by the plough of the modern Malayālī, gathered into shingles, and worshipped as gods. A few bits of neolithic pottery have been found on the Shevarōys, some of these fragments have been ground into circular discs about two inches in diameter, and these were probably used as pawns in some game.

Neolithic  
Factory

Near Bargūr in Krishnagiri Taluk an interesting discovery has been made by Messrs R. Bruce Foote and P. Bosworth Smith. "To the east of Varatana-palli, about two miles north of the 149th milestone on the Madras-Bangalore Trunk Road, there is a large doleritic dyke which seems to be a continuation of the 'Mysore mine trap-dyke'. Under the temple hill here it will be seen that the dyke branches into two veins of about equal size. The rock, which forms the two small branches, is a fairly coarse-grained dolerite, giving a hackly fracture, but at the junction of these two, where the dyke rises in a small hillock, the vein, although more than three times the width, is composed of an exceedingly fine-grained stone, having a highly conchoidal fracture, so much so that the stone has been used largely for hatchets, etc., by the old palæolithic men, and specimens that have evidently come from this vein can be found on many of the durgams round about. From the number of flakes and "wasters" found on the hillock, it can be readily seen that this has been an old chipping ground."<sup>1</sup>

The workmanship of these Bargūr celts is very crude, they are merely chipped, and neither ground nor polished. Mr. Bruce Foote concludes that they were probably rejecta, left behind because too bad in form to be worth advancing to a second third and fourth stage.

Iron Age

Relics of the Iron Age are abundant, but they have not been systematically investigated. A monograph by the Rev. Maurice Phillips, published in 1872, is the most recent work on the subject. Dr. Phillips classes the tumuli as (1) cromlochs<sup>2</sup>, or tumuli lined

<sup>1</sup> P. Bosworth Smith's *Report on the Kolar Gold Field and its Southern Extension*, Government Press, Madras, 1889, pp. 20-21.

<sup>2</sup> The use of the word "cromlech" is not here strictly accurate, the term being properly confined to circles of upright stones.



grinding the pattern, filling in probably with oxide of tin and exposing the stone to heat. The enamel is very hard, cannot be touched with a knife, and is not acted upon by strong nitric acid. The iron implements most commonly found are knives or short swords, from 12" to 22" in length, but they occur in such a crumbling state, that it is difficult to procure one unbroken.

These tumuli are, as elsewhere in South India, popularly associated with the Pāṇḍava brothers, and are known as Pāṇḍava-Kūḷi or Pāṇḍava-Kōvil, terms as valueless historically as the epithet "Cyclopæan" in Greece, or as the "Nimrod" legends in Babylonia. With the usual inconsistency of legend, the cairns are also said to have been built by dwarfs, a span or cubit in height, who were endowed with the strength of giants. Pāṇḍava "pits" and "shrines" are found all over the District, notably on either side of the Morappūr-Harūr road, in the vicinity of Kundām, and on a hill near Gummalāpuram. Some urns were discovered at Mundagambādī when the Yercaud Ghat road was constructed, and a bill-hook about 2½' long was found with them.

The History of South India is the record of a never-ending struggle between the peoples of the Deccan plateau and the peoples of the south, an unceasingebb and flow of nations. The border-line between these contending forces is formed by the Eastern Ghāts, which run in an irregular line from east to west, from Kālahastī and the Tirupatī Hills of Chittoor District to the Nilgiris and the Pālghāt Gap. It is on this border-line that Salem District is situated, and the history of the District is essentially the history of a march land. Moreover, the physical barrier of the Kalrāyan-Shevaroy mountain ranges has been in the past of vast political importance, and the history of the Bāramahāl is for the most part a thing apart from that of the Talaghāt. Geographically the Talaghāt belongs to the ancient Kongu country, which comprised most of what is now Coimbatore District, together with the taluks of Karūr, Nāmakkal, Salem, Tiruchengōḍu and Ōmalūr. Its history is dependent on that of the Chōla country (Trichinopoly and Tanjore), and in a less degree on that of the western districts of the present state of Mysore. The history of the Bāramahāl, on the other hand, is dependent on that of the ancient Tondaimandalam<sup>1</sup> (the present South Arcot, Chingleput, and North Arcot Districts) and, almost as intimately, on that of the eastern districts of Mysore, and the hinterland to the north of them (Cuddapah, Anantapur, and even Bellary). Hence it is that Salem District has never formed a political entity, and therefore

<sup>1</sup> See below, p. 46 for an explanation of the name Tondaimandalam

claims no separate history of its own. Wedged between the Deccan and the plains it has owned allegiance in turn to Pallava, Chōla, and Pāṇḍya to Maṇvakhata<sup>1</sup>, Dorasamudra and Vijayanagar. Ruled at one time by the Viceroy of a distant Emperor at another by his feudatory vassals, placed on the highway of conquering and vanquished armies, plundered again and again by Pathān and Marāṭha freebooters and by local adventurers ever ready to profit by the weakness of a suzerain, fought over by Madura Nāyaka and Mysore Odeyar, by Haṇḍar Ali and "John Company", too poor to support a capital, a dynasty or an army of its own, and too important strategically to be left in peace by a powerful neighbour, Salem District has had a troubled past.

The Edicts of the Mauryan Emperor Aśoka (272-231 B.C.) depict the three historic kingdoms of South India, Chola, Chera and Pāṇḍya as friendly independent states. The southernmost Mauryan inscription is at Siddhapur, in the Chitaldrug District of Mysore and between the Mauryan Empire and the Dravidian kingdoms a broad belt of forest intervened. It is possible therefore, that in the Mauryan period Salem District was covered with primeval jungle. If it were worth claiming, it must have belonged to Chera or Chola.

On the death of Aśoka (231 B.C.) his empire crumbled. The three kingdoms of the south did not share in the Mauryan decay. Their mutual wars no doubt kept them virile. In 17 B.C. Julius Cæsar was master of Alexandria and the Romans at once began to develop the Red Sea trade. It is certain that, by the beginning of the first century of the Christian era a vigorous trade was established between the South Indian Kingdoms and the ports of Egypt. In 17 A.D. a further impetus was given to commerce by the discovery that taking advantage of the monsoon winds a shorter and safer course could be steered to the Malabar Coast. The most noteworthy articles of commerce were the pepper of Malabar, the pearls of Ceylon, and beryl. Beryl of the colour approved by Roman society under the Julian Emperors was available at only one spot in the then known world, viz., at Padiyūr in Coimbatore District. Large hoards of Roman coins have been found at Madura the old Pāṇḍyan capital, at Karur the old Chera capital, and at Pollachi, Sivadipalayam and Vellalur in Coimbatore. Most of these coins belong to the reigns

CHAP. I

B. HISTO

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I. ANCIE

HISTO

(1) Maury

(2) Roma

<sup>1</sup> In G.F. Report for 190 page 3 Dr H. Itzsch questions the correctness of the generally accepted identification of the Rashtrakūṭa capital with Malkīed in the Nizām's Dominions.

<sup>2</sup> Vide Mr R. Sowell in J.R.A.S. XXIII pp. 91-937

CHAP II  
I. ANCIENT  
HISTORY

of Augustus and Tiberius, a few to Claudius and Caligula. It is clear that a regular trade route existed from Madura to Coimbatore via the Kāvōṇi valley. Hoards of Roman coins have also been found in the neighbourhood of Bangalore<sup>1</sup>. It is not known what trade the Romans had with the Deccan at this period, or whether the traffic thither passed via Coimbatore. In any case, it is certain that, in the first century A D, Salem was touched on the south, the west and the north by peaceful, prosperous states, and though it is unlikely that the trade routes actually passed through Salem District, the country must at least have profited indirectly.

It is in this period that some scholars have placed the golden age of Tamil literature, the age of the Tamil Sangam or Academy when Paranaṇi, Kapilar, Tiruvalluvar (the author of the Kural) and a host of other literary luminaries flourished. Not the least among them was the poetess Avvaiyār, who flourished under the patronage of Adiyamān Nedumān Anji of Tagadūr<sup>2</sup>. It was then that the Chēra King Senguttuvan ruled from his capital at Vanji, on the West Coast at the mouth of the Periyār, his dominion extending into the Kongu country, and the Kolli-malais were the seat of Government of the Chēra prince Māntharam Sēral Tumporai. It is true that the existence of a matured Tamil civilization in the first century A D is not supported by epigraphic records, but it is difficult to assign the zenith of Tamil literature to any other period, and it is hardly conceivable that the coins of the Julian Emperors of Rome would be distributed so freely over a country not well advanced in culture<sup>3</sup>.

II. THE  
PALLAVAS

On the death of Nero a change came over Roman society. Luxury waned, manners became simpler, and the eastern trade declined. The History of South India remains a blank till the 4th century A D, when the Pallavas are found firmly established in the east coast country, known for centuries after as Tondaimandalam.<sup>4</sup> The Pallavas appear to have ruled from several

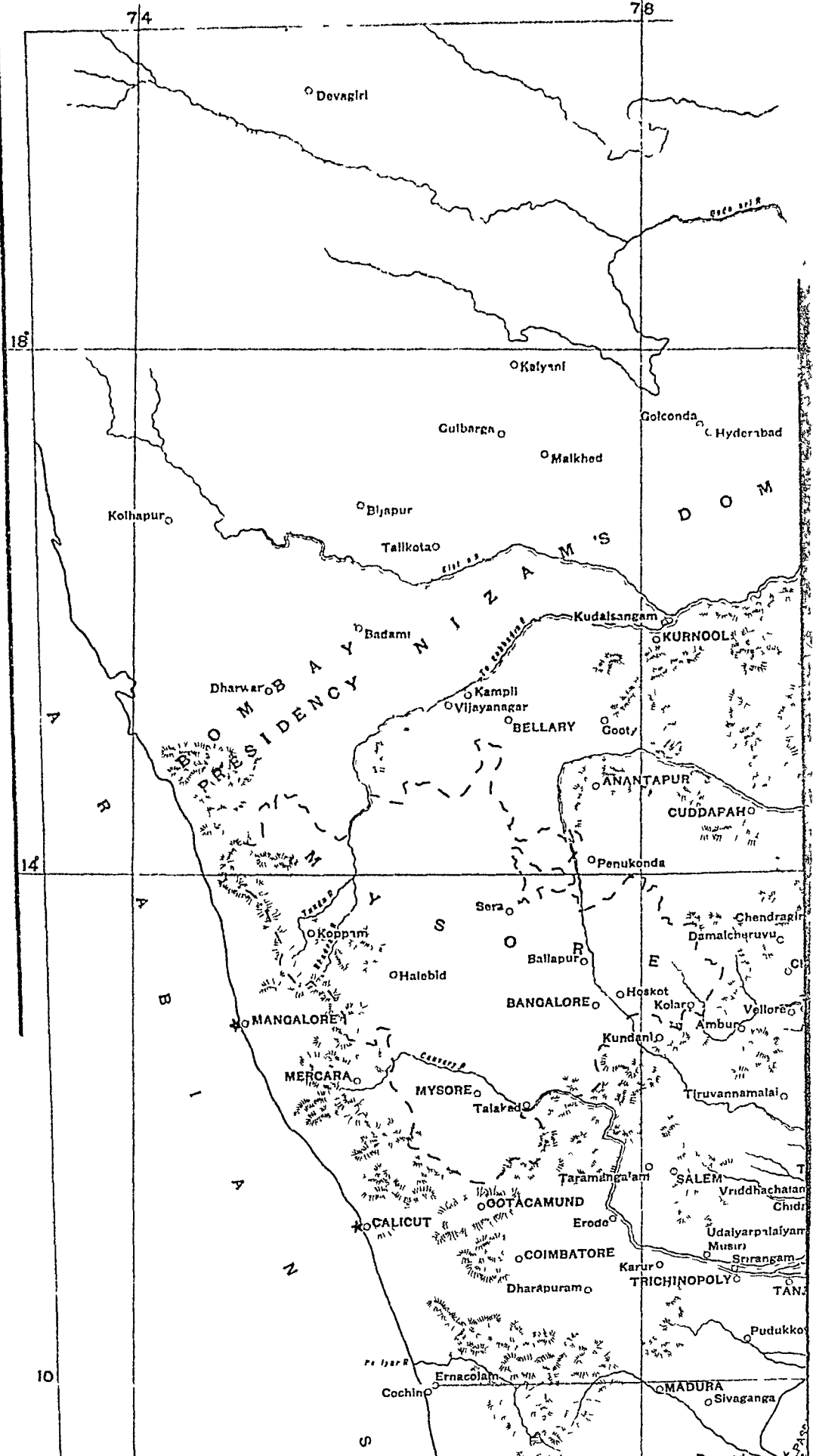
<sup>1</sup> Coimbatore Manual, II, p 363, *Indian Antiquary* V, p 237    <sup>2</sup> Dharmapuri

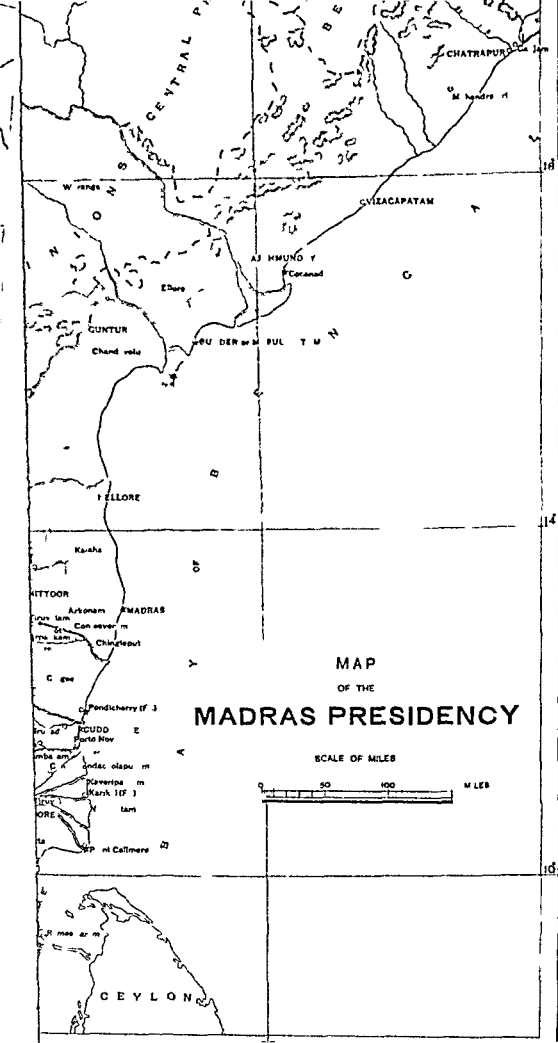
<sup>3</sup> See *Ancient India*, p 336 sq and *The Tamils Eighteen Hundred Years Ago*, pp 100 and 167

<sup>4</sup> The modern districts of North and South Arcot and Chingleput. Tondaiman (=Tonda king). "Tonda" may have been a country or a people. The tradition ascribing the origin of the word to the administration of the Pallava country by a Chōla prince Adondai, born to king Kokkilai by a Nāga princess, is a late invention to account for the origin of the Pallavas. "At the time when this story was invented, the Pallavas were probably looked upon as the outcome of a mixture of Chōla and Nāga blood"—M. V Venkayya in G O No 1070 Rev of 1901. Cf a note by M. S. Krishnaswami Ayyangar in "Celebrities in Tamil Literature"—*Ind Ant* Vol XXXVII, p 235













CHAP. II  
II THE  
PALLAVAS

descendants<sup>1</sup> of Pallava-malla, and the "Later Pallavas," who may represent either the successors of Chitramāya, who led the "Diamila Princes" and was slain by Nandi-varman Pallava-malla's general Udayachandra, or the descendants of Paramēśvara-varman II, whose throne Pallava-malla had usurped<sup>2</sup>

(1) Ganga-Pallavas.

The kings of the so-called Ganga-Pallava Dynasty are distinguished by the prefix "Kō" (= King) and "Vijaya" as part of their proper names, and, as in the case of the Pallava kings, their names terminate in "varman"<sup>3</sup>. Though the area over which they ruled was large, their civilization must have been inferior to that of their predecessors, most of the records being set up to commemorate the death of heroes in cattle raids. Their records are found in the districts of Tanjore, Trichinopoly, Chingleput, the two Arcots, as far north as Gudimallam, and in the north-west of Salem District<sup>4</sup>. The Chōlas seem to have acknowledged their overlordship. There are several names, however, of rulers bearing the titles of this dynasty whom it is not easy to locate. At Hanumanta-puram, near Pennāgarām, in Dharmapuri Taluk, there are two inscriptions of the 17th year of one Vijaya Īśvara-varman, whose name is also mentioned in an inscription at Hebbanū near Mulbāgal<sup>5</sup>. The 'Rāya-kōta Plates'<sup>6</sup> are dated in the 14th year of one Kō-Vijaya-Skandasishya-Vikrama-varman and record a grant made at the request of "Mahāvali-Vānaīāja", i.e., the Bāna king. There is yet another name, that of Kō-Vijaya-Narasimha-varman<sup>7</sup>, whose inscriptions have been found at Kīl-Muttugū, in

<sup>1</sup> According to the unpublished Vēlūr-pālayam Plates, "Danti-varman" (see below note 3) was a son of Pallava-malla. J R A S, 1911, p 522

<sup>2</sup> The inscriptions of the "Later Pallavas" occur in the districts of Tanjore, Chingleput and the two Arcots. The political relationship between the Ganga-Pallavas and the "Later Pallavas" cannot be satisfactorily made out, and it is possible, though at present evidence is wanting, that the two lines may be identical. No date can be fixed for the "Later Pallavas," and there is no evidence to show that their rule extended into Salem District. See J R.A.S., 1911, p 522, and G E Report, 1910-11

<sup>3</sup> (i) Danti-varman reigned at least 51 years

(ii) Nandi-varman " 62 "

(iii) Nīpatunga varman " 26 "

(iv) Aparājita " 18 "

There was also a Kampa-varman whose reign lasted at least 23 years. He appears to have been a son of Nandi-varman and brother of Nīpatunga-varman. He may have been a co-regent with or independent of his brother. It is certain that the reigns of some of these rulers overlapped

<sup>4</sup> G E 1904, p 7, paragraph 13

<sup>5</sup> *Lp Ind* VII, p 21, cf *Lp Carn* Vol X, Kolar, No 211 of Mulbāgal Taluk,

<sup>6</sup> *Ep Ind* V, p 49

<sup>7</sup> *Ep Ind*, IV, p. 360 and VII, p. 22.

North Arcot, and also in Mulbagal Taluk<sup>1</sup>, one of these mentions the chief of Tagadūr Nād, the modern Dharmapuri<sup>2</sup>

Another relic of the Pallava Empire survived in the territory north and east of the Talakād Gangas, namely the Nolamba Pallavas, descendants perhaps of Pallavas who settled in the Deccan after the sack of Bādāmi by Narasimha varman I (642-655 A D) The territory occupied by these settlers became known as the "Nolamba vadi 32,000," the nominal number of villages comprised within it

Another principality which attained a precarious independence with the fall of Kānchi and Bādāmi was that of the Bānas whose territory is described as being Vadugavalin merku a term which may mean either "the country to the west of the Andhra Road," or "the Western portion of the Andhra Road"<sup>3</sup> Vadugavalin was the name of the district over which the Bānas ruled Their territory certainly extended over part of Mysore and part of Salem and North Arcot and their inscriptions are found as far north as Nellore Their capital was probably at Tiruvālam in Gudiyāttam Taluk of North Arcot, anciently called Vānapuram They were essentially guardians of the Ghāts A rock inscription of one of their kings occurs at Rāya kōta,<sup>4</sup> and from the Rāya kōta Plates<sup>5</sup> above referred to, it would appear that the Baramahal was ruled, in the ninth century by Bāna kings under the suzerainty of some collateral branch of the Ganga Pallava family

Advantage had been taken of the confusion into which South India was plunged on the fall of the Bādāmi Empire by a prince

CHAP 1

II THE

PALLAVAS

(2) Nolamba  
Pallavas

(3) Bānas

(4) Western  
Gangas

<sup>1</sup> Ep Caru Vol V (Kolar) No 2 of Mulbagal Taluk

<sup>2</sup> Mr Krishna Sastry suggests (p 63 of G E Report for 1910-11) that the major portion of the North Arcot district with the bordering portions of Salem and Kolar were even in the earlier Pallava times under the sway of local chiefs who claimed in a way some distant relationship with the ruling dynasty of the Pallavas that in the confusion that followed the usurpation of Nandi varman Pallava-nalla they tried to assert their independence with Rāshtrakuta aid and that under Nripatunga or perhaps in his father's time they succeeded in establishing themselves as a dominant dynasty

<sup>3</sup> The strategic importance of the Bāna territory can be abundantly illustrated from history e.g. the defeat of the Nawab Dos<sup>4</sup> Ali Khan at Dumat cheruvu in 1440 the defeat of Anwar ud din in 1741 and most of the campaigns of Haider Ali and Tipu against the British

<sup>4</sup> The Bānas traced their descent from the demon Mahabali but their connection with the Seven P godas (Mahabali puram) is due to nothing but fancy because there is no evidence whatever to show that their territories extended so far The Seven P godas Mummalla puram or Mahumalla puram were evidently called after the Pallava Narasimha varman one of whose titles was Mahumalla the Great Wrestler — See G L 1304 para 6 and Rice *Mysore Gazetteer* I 300 sq

CHAP. II  
II. THE  
PALLAVAS

(4) Western  
Gangas

of Ganga race by name Sivamūla. He was the hereditary ruler of what was known as the "Kongal Nād Eight Thousand." There are records in Mysore which may be assigned to him, one of which mentions him solely by name, without any regal title of any kind but uses a technical expression which stamps him as holding a rank and authority considerably greater than those of any mere local Governor, and others which speak of him as the "Kongum King," a term applied to all his successors. His date has been tentatively fixed as 755-765 A.D. He was succeeded by his son (or grandson) Śrīpuruṣa Muttarasa.<sup>1</sup> His title at first was the same as his father's, but there is evidence on his inscriptions that he gradually felt his way to independence. He is known later by the title "Mahārāja" and finally he adopts the full titles of a paramount king "Mahārājādhirāja" and "Paramēśvarā." The territory he ruled over coincided more or less with the south-eastern portion of what is now Mysore State, it was technically known as the "Gangavādī 96,000" i.e., a province of 96,000 villages, his capital was Talakād, a sand-buried city on the banks of the Kāvērī near Kollegal. His reign was a long one of at least 42 years, and his date may be tentatively fixed as 764-805 A.D.

III FEUDAL  
PERIOD

The period extending from the middle of the eighth century to the end of the tenth may be called the Feudal period. It opens with the subversion of the Bādāmi Chālukyas by the Rāshtrakūtas, and closes with the subversion of the Rāshtrakūtas by the Chālukyas of Kalyāṇi. The Ganga Pallavas struggle for existence for a century and a half, and finally fall before the Chōlas. Chōla expansion is checked for a time by the Rāshtrakūtas and their feudatories but the fall of the Rāshtrakūtas is followed by the conquests of Rājarāja the Great, and by the end of the tenth century the political forces of South India are once more concentrated in the hands of two hostile Emperors.

Character of  
the period

The Feudal period may be conveniently divided into three phases, each phase dependent on the tone of Rāshtrakūta rule —

(1) A phase of war and consolidation coincident with the rule of Gōvinda III, 783-814

(2) A peace phase, answering to the long reign of Amōghavarsha I, 815-878 A.D.

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<sup>1</sup>Two Vatteluttu inscriptions (G.E. Nos. 211 and 212 of 1910) have recently been discovered at Odda pattī, near Bommidī Railway Station, dated in the 27th and 7th year respectively of Śrīpuruṣa. As Odda pattī is situated almost in the extreme south-east corner of the Bāmahāl, it would follow that Śrīpuruṣa's sway extended over the greater part, if not the whole, of the northern taluks.

(3) A phase of anarchy answering to the period of Rashtrakūṭa decline (878-973 A D), with a short period of revival under Krishna III (940-968)

CHAP II  
III FUL AT  
PRIOIR  
Govinda III

By the beginning of the ninth century the Rashtrakūṭa Govinda III was master of the Deccan. By establishing his suzerainty over the Western Gangas of Talakad, Govinda III indirectly influenced the history of Salem District for the next two centuries. Sripurusha Muttarasa was not permitted to enjoy his paramount title for long. It is known from Rashtrakūṭa records that king Dhruva imprisoned a Ganga prince, and that Govinda III 'released him from a long captivity and sent him back to his own country. This prince abused his captor's generosity and Govinda III was "compelled to reconquer the Ganga who through excess of pride stood in opposition to him, and to put him in fetters again." This would be about 810 A D.

The name of this adventurous prince is not given. It appears that Muttarasa had two sons the elder Sivamāra II and the younger Rana vikrama. It is claimed in the spurious Maunio Grant that one Sivamāra won a name for himself by victories over the armies of the Rashtrakūṭas, Chāluṣyas and others, and that he 'defeated the countless cavalry of Dhruva which had overrun the whole earth.' It is possible that Sivamāra II was entrusted with the command of his father's armies and during the campaign was defeated and captured by Dhruva; that on his father's death he was liberated by Govinda III, "to take up the leadership of the Gangas," and was crowned by him as his vassal (about A D 800). It is possible that Sivamāra II on regaining his throne rebelled and that his second captivity led to his younger brother to the Western Ganga succession. If the imprisoned Ganga prince was not Sivamāra II he must have been Sripurusha Muttarasa himself, and his assumption of imperial titles would be the immediate cause of his downfall. It is certain that Muttarasa's son Rana vikrama began to reign about 810, and that he was a loyal vassal to the Rashtrakūṭa kings. It is also certain that about this time the Western Ganga dominions were divided and that the eastern portion became a separate State under Sivamāra II and his descendants with their capital at Kolar.<sup>1</sup>

Govinda III was (c 815 A D) succeeded by his son Amoghavarsha I, whose reign extended to the phenomenal length of 62 years. He was religiously minded a devout supporter of the

Amoghavar  
sha  
811-877

<sup>1</sup> The Kolar Gangas were — (1) Sivamāra II (2) Irtivipati I (3) Marasimha (4) Irtivipati II Hastimalla



CHAP II.  
III FEUDAL  
PERIOD

Jain faith and a great patron of literature. He enjoyed to the full the fruits of the great wars of Gōvinda III, kept at bay the Eastern Chālukyas, and resigned the sovereignty in extreme old age to his son, the Yuvarāja Krishna II.

The march land enjoyed comparative peace during this reign; it is a period of political marriages, suggestive of the palmy days of mediæval chivalry. An alliance was made between the Ganga-Pallavas and the Rāshtrakūtas, and the Ganga-Pallava king, Nandīvikrama-varman, whose reign lasted at least 62 years, took to wife the daughter of Amōghavarsha<sup>1</sup>. The Bāna king, Vikramāditya I, acquiesced in the overlordship of the Ganga-Pallavas. The relations between the two branches of the Western Gangas appear amicable. The Kōlār Ganga Sivamāra II was succeeded by his son Prithivīpati I, who seems, like Amōghavarsha and Nandīvikrama-varman, to have enjoyed a very long reign. His daughter married the Bāna Vikramāditya I, and he was in close alliance with the Ganga-Pallavas. The Talakād-Gangas appear to have enjoyed a period of peace and prosperity under Rana-vikrama (son of Siṃpurusha-Muttarasa) and his son Rājamalla (c. 840—871). The latter cemented an alliance with the Nolambas by giving his daughter Jayabbe to the Nolamba king Nōlambādhināja,<sup>1</sup> son of Pallavādhirāja.

Rāshtrakūta  
Decline

The death of Amōghavarsha in 877 A D marks the beginning of Rāshtrakūta decline, and the weakness of his successors was the signal for unrest in the South.

Tiru-Parāmbiyam.

The Ganga-Pallava Nandīvikrama-varman was succeeded by his son Nripātunga, who appears to have been the most successful monarch of his line. It is significant that, during his reign, the Ganga-Pallavas abandoned the Ganga emblems of elephant and swan, and reverted to the bull crest of the ancient Pallavas. He directed his energies towards extending his dominions to the south in the direction of Trichmopoly and Tanjore.

The advance of the Ganga-Pallavas was, however, checked by a counter-movement of the part of the Pāndyans under Varaguna-varman, who ascended the Pāndyan throne in 862—3 A D<sup>2</sup>. The struggle culminated in a pitched battle, fought at Tiru-Parāmbiyam near Kumbakōnam, in which Varaguna was confronted by the united forces of the Ganga-Pallavas, under Aparāṇṭa, and the Kōlār-Gangas, under Prithivīpati I; Prithivīpati I was slain, but Varaguna was routed and the Ganga-Pallavas were saved for a while.

<sup>1</sup> *I p Ind VI*, p. 66, cf. *Mysore Gazetteer*, Vol I, p. 307.

<sup>2</sup> *G I*, 1897, p. 67.

The battle of Iru Parambuvam was pregnant with results. The ruin of Varanasi paved the way for the Chola Empire. In about 880 A.D. a prince named Aditya I ascended the Chola throne. According to the *Kongu desa rajakal* he conquered Kongu in 891 A.D. The statement is consistent with certain inscriptions<sup>1</sup> copied at Salem and Tiruchengodu. But his greatest achievement was the invasion of Tondai mandalam, the defeat of Aparijita and the complete subversion of the Gangai Pallavas.

In 906-7 Aditya I was succeeded by his son Parantaka I, a clever statesman and an able soldier. His reign extended to 948 A.D. His inscriptions have been found from Cape Comorin to Kālahasti in Chittoor. His capture of Madurai led him to adopt the title 'Madurai Konda'<sup>2</sup> and his records at Salem and Tiruchengodu, the latest of which is dated in his 37th year, prove that under him the southern portion of Salem District was a settled and orderly province of the Chola dominions.

Meanwhile the Bīramahil became the field for Nalambā aggrandisement. Rājā mallā it will be remembered had given his daughter Javabbe in marriage to the Nalambā king, Nalambādhirāja. Their son Mahēndra, a nephew through his mother of Butuga I succeeded to the Nalambā throne in or before 878-9 A.D. He seems to have been of a turbulent disposition. He waged war on the Bīnas and claims to have destroyed them. He certainly ousted them from the Bīramahil for an inscription of his has been found at Dharmapuram dated 892-3 A.D. and Nalambā rule continued at Dharmapuram till 930-1 A.D., the date of an inscription of Mahēndra's great grandson Irula.<sup>3</sup>

CHAP. II  
III PERIOD

Chola  
I ADITYA I

Parantaka I

Nalambā  
Aggression

<sup>1</sup> The Chōla kings called themselves alternately Rājakēśari varman and Parakēśari varman. The latter title was adopted by Parantaka I and therefore the former was applicable to Aditya I. The early Chōlas of this dynasty gave no other name. The records of the later members of the family usually gave a distinctive name. Inscriptions of Rājakēśari varman are found at Salem (e.g. Nos. 47 and 49 of 1884) and at Tiruchengodu (e.g. Nos. 625, 627 and 629 of 1905 dated respectively in the 16th, 14th and 13th regnal years). These are all gifts of gold for feeding Brahmins. It is not unlikely that the Tiruchengodu inscriptions are of Aditya I.

<sup>2</sup> G.F. Nos. 632, 633, 640 of 1905 give the epithet 'Madurai Konda' and are dated respectively in his 34th, 40th and 42nd year. They record gifts of gold for temple lamps. There are several other inscriptions of Parakēśari varman at Tiruchengodu which may or may not be his. The inscription of the Parakēśari varman in the Sakavānēsvara temple of Salem dated in the 5th and 6th regnal years probably belong to him (See G.F. 1888).

<sup>3</sup> G.L. No. 198 of 1910. Mahēndra was succeeded by his son Ayyappa, two of whose inscriptions occur at Dharmapuram, viz. G.E. Nos. 304 and 30 of 1901 which have been edited by Mr. Krishna Sastri in *Ep. Ind.* Vol. X pp. 44-54. Ayyappa was succeeded in turn by his son Anniga and Anniga by his son Irula. The last of the line was Diliparasa. See G.L. Report for 1910-1 p. 6.

CHAP II.  
III FEUDAL  
PERIOD  
Fall of the  
Bānas

The overthrow of the Ganga-Pallavas by Āditya I deprived the Bānas of their hereditary allies, and the attacks of Mahēndra robbed them of half their territory. Vikramāditya I, the loyal vassal of the Ganga-Pallava Nandi-vikramavarmān, was succeeded by his son, Vijayāditya II, whose inscriptions, dated in 897 and 904 A.D. acknowledge no suzerain. His successor, Vikramāditya II, threw in his lot with the Rāshtrakūtas and allied himself with Kṛishna II. The Kōlār-Gangas were wiser. Prithivīpati I, the hero of Tūn-Pārambiyam, was succeeded by his son Mārasimha, of whom little is known. His son, however, Prithivīpati II, otherwise called Hastimalla, boldly threw in his lot with Parāntaka I. Some time prior to 914 A.D. Parāntaka attacked and wiped out the Bāna kingdom, and set up the Kōlār-Ganga Hastimalla as lord over it<sup>1</sup>. The choice was a wise one, for Hastimalla's father's sister had married the Bāna Vikramāditya I. Hastimalla adopted the Bāna black-buck banner and bull crest, and ruled as a faithful Chōla vassal so long as the Chōlas remained paramount<sup>2</sup>. Parāntaka, in his endorsements on the two Udayēndīram Plates of Nandi-varman Pallava-malla confirmed those ancient Pallava grants, and indicated thereby his ambition that the Chōlas should rebuild the Empire which the Pallavas had lost.

Revolution  
in Talakād

There is reason to believe that the policy of Mahēndra was inspired by a revolutionary movement among the Western Gangas in Talakād. Rājamalla was succeeded in about 870 A.D., by his son Butuga I. Butuga I was followed in about 908 A.D. by his son Ereyappa, a prince who is nowhere shown in the inscriptions as Yuvarāja. Perhaps an explanation is found in the fact that in 891-2 a Ganga prince, Rāchēya Ganga by name, was slain in battle by the Nolambas. All the available evidence goes to show that Ereyappa was a close ally of the Nolambas,<sup>3</sup> and hostile to the Rāshtrakūtas, and it is possible that Rāchēya Ganga was an elder son of Butuga I, and that Ereyappa, after the Nolambas had slain his elder brother, took advantage of the temporary weakness of the Rāshtrakūtas to form an alliance with the Nolambas and throw off his allegiance to the paramount power<sup>4</sup>.

<sup>1</sup> See Udayēndīram Plates of Nandi-varman Pallava-malla and Hastimalla, *Ep. Ind.* III, p. 142 sq., and S.I.I., Vol. II pp. 361 and 387.

<sup>2</sup> See also the Sholinghur inscription, *Ep. Ind.* IV, No. 32, p. 221, where Hastimalla is called also Vira-Chola.

<sup>3</sup> It is interesting to note that Mahēndra himself, his son Ayyapa and his grandson Anniga, all married Ganga princesses.

<sup>4</sup> Butuga I, 870-908

Rāchēya Ganga slain  
891-2<sup>2</sup>

Butuga II, 940-953

Ereyappa, 908-938

Rācha-malla--slain 938-9 by Butuga II

CHAI II  
III Perial  
PERI I  
Krishna III

The above explanation is suggested by what followed on Irayappa's death, in about 938 A.D. Irayappa was succeeded by his son Richa malla shortly after Krishna III succeeded to the throne. Krishna III at once formed an alliance with one Butuga, who married his daughter Lalvala. Within a year of Irayappa's death, this Butuga had with Krishna's help slain his son Richa malla and reigned in his stead. In the language of the inscriptions Richa malla was a poisonous tree which was uprooted, and Butuga II was a pure tree which Krishna III had planted in his place.<sup>1</sup> It is a probable conjecture that this Butuga II was a son of the Lalhava Ganga slain by the Nolambas in 891 A.D., and that the revolution effected by Krishna III was merely the restoration to the Ganga throne of the rightful line which Irayappa had supplanted.

The installation of Butuga II was a skilful stroke of diplomacy on the part of Krishna III. Partly as dowry from his wife and partly in return for the slaying of Richa malla the new Ganga king was entrusted with a large extent of territory.<sup>2</sup> Krishna's confidence in Butuga was not misplaced. With his western flank protected Krishna III was free to advance southward and curb the rising ambitions of the Cholas. The Chola dominions were invaded and within a year (949-950 A.D.) a pitched battle was fought at Lalbalam (near Arkonam) the Chola forces were routed, and with Butuga's assistance the Chola prince Vijaditya was slain.<sup>3</sup> Hastimalla the Kolar Ganga made a virtue of necessity and became the vassal of the victor.

Table 1 p

Krishna III ruled for about 20 years after his great victory at Talakad. Butuga II died about 953 A.D. Of his grandson Richa Ganga who appears to have succeeded him little is known.<sup>4</sup>

Lahtakota  
Collage

About 963 A.D. Marasimha succeeded to the Western Ganga throne and proved himself the mainstay of the Rashtrakuta power. One of his first exploits was to crush the turbulent Nolambas. For this service he was rewarded by his suzerain with the Nolambavadi province of 32,000 villages and he adopted the title Nolamba Kulintala, "Death to the Nolamba race." He also acquired the "Santalage 1,000." These acquisitions together with

<sup>1</sup> Ep. Ind. VI p. 70

<sup>2</sup> Revakkas lowry consisted of the Puri or 38 til. Belvola 300 til. Kilakudi and the Banad 70. For killing Richa malla Butuga II was awarded the Congavadi 20,000. In other words he took over the whole Ganga dominions.

<sup>3</sup> For this service Butuga II was rewarded with the Banavase 12,000. See Ep. Ind. Vol. VI p. 57.

<sup>4</sup> Banavas granted by Krishna III to Butuga II his to be conquered from the viceroys to whom Butuga had entrusted it.

CHAP II.  
III FEUDAL  
PERIOD

his hereditary dominions, made him one of the most powerful monarchs of South India,<sup>1</sup> and he was able to assist Krishna III substantially in his campaign against Gujarat. But the days of the Rāshtrakūta Empire were numbered. Within a few years of Krishna III's death, the Rāshtrakūta Empire was subverted, in spite of the loyal assistance of Mārasimha, by Taila II, the founder of the Later or Kalyāni Chālukyas. The Western Gangas did not long survive. In 974 Mārasimha abdicated in favour of his son Pāṇchāla-dēva and "died in the practice of religion at the feet of a Jain teacher named Ajitasēna at Bankapur, starving himself to death by a three days' fast." Pāṇchāla-dēva attempted to recover independence, but was shortly afterwards defeated and slain by Taila II. A son of Pāṇchāla-dēva named Rācha-malla succeeded, and an inscription of his shows that he was reigning in 978 A.D. He aimed at independence, and the events that led to his downfall are not known. He was the last of his line. After his death the Ganga dominions seem to have been absorbed in the Chālukya Empire, as it was from the Chālukyas that the Chōlas took Gangavādi.

IV CHOLA  
PERIOD

CHOLA  
ASCENDENCY.  
Rājārāja I

It took nearly fifty years for the Chōlas to recover from the blow dealt them at Takṣolam in 949-950 A.D. In 985, after thirty-five years of prostration and dynastic dissensions, Rājārāja I, the Great,<sup>2</sup> acceded to the Chōla throne. In A.D. 997 the Chālukya Taila died. This event afforded Rājārāja his opportunity, and in the following year he launched on one of the most remarkable campaigns known to history. He overran Gangavādi, Nolambavādi, (Bellary),<sup>3</sup> Coorg, and Vēṅgi, the capital of the Eastern Chālukyas. By his conquest of Vēṅgi he put an end to a thirty years' period of anarchy, set up a king of the old Eastern Chālukya line, and shortly afterwards gave his daughter in marriage to the Vēṅgi Prince Vimalāditya, who afterwards became king. In 1002-3 A.D., he had subdued Ceylon, Quilon and Kalinga. In 1004 his army invaded the Deccan a second time, and his son Rājēndra, the Crown Prince, captured the Western Ganga capital of Talakad. His last recorded exploit was in 1013-4 A.D., and this is probably the year of his death.

The history of the eleventh century is mainly a history of the duel between the Chōlas and Western Chālukyas, the details of which do not concern Salem District. Though Gangavādi

<sup>1</sup> An inscription at Lakshmeswar in Dharmu District, gave him the patronymic title Paramaswara.

<sup>2</sup> Varma Chola Deva, King of Three Kingdoms, i.e., Three Kingdoms of the East, XII p. 65.

<sup>3</sup> He captured Coorg. It was feudatory to Vimalāditya V. 1000-11 A.D.

changed hands several times, Chola sovereignty in the District probably remained undisturbed. At the end of the century honours were even between the two contending powers.

For administrative purposes the Chōla dominions<sup>1</sup> were divided into six provinces called *mandalam*, each of which comprised what was, prior to the conquest, an independent kingdom. Each *mandalan* appears to have been named after an Emperor who conquered it, or Viceroy whose rule over the province was specially distinguished<sup>2</sup> but the foreign names did not always displace the familiar traditional names. The six *mandalam*s were,

- (1) *Tonlai mandalam* otherwise called *Tayamgonla Chola mandalam* after *Kijidhiraji I*. It comprised roughly the Pallava country i.e., the East Coast plains from the Southern Pennaiyār to its northern namesake.
- (2) *Chola mandalam* the Chola country proper (Tanjore and Irichinopoly).
- (3) *Rijariya mandalam* the Pāndya and part of the Kerala country (Madura, Tanjore, and Travancore).
- (4) The Kongu country otherwise called *Adhirijariya mandalam* or *Chola Kerala mandalam*,
- (5) *Gaṅḡai konda Chola mandalam*, including the Western portion of the Gaṅḡa country;
- (6) *Nigarili Chola mandalam*, embracing the Eastern part of the Gaṅḡa country together with the Bann kingdom.

The Northern part of Salem fell within *Nigarili Chola mandalam*, as is proved by inscriptions at *Mallāpuram*<sup>4</sup> (near *Pālakodu*) *Tirta malai*<sup>5</sup> and *Jiruppittūr*<sup>6</sup>. The Southern part of Salem District was included in Kongu. Kongu comprised the whole of Coimbatore District, as well as the Salem Talaghāt and was divided into three portions North West and South Kongu. The southern limit of Northern Kongu was probably the Kaveri the present District of Coimbatore falling within West and South Kongu. In the time of *Rājendra I* and *Vīra Rājendra I* Kongu was known officially as *Adhirājarāji mandalam*<sup>7</sup>, under *Kulottunga III* it was known as *Chola Kerala mandalam* under *Vikrama Chōla* as *Vīra Chola mandalam*, a term which was

CHAP II  
IN CHOLA  
PERIOD

Chola  
admini-  
stration  
the 11th  
Century

<sup>1</sup> Exclusive of the Vāṅḡi country which remained throughout a dependent ally.

<sup>2</sup> See Dr. S. Krishnaswami Ayyangar's *Ancient India* 1, 141 Cf., however *Mysore and Coor. from the Inscriptions* p. 86 and *Mysore Gazette* Vol. I p. 333. The terms used were frequently changed.

<sup>3</sup> The Chōlas also changed the names of to vassals they conquered e.g. *Talakād* became *Rājārājapuram* but the new names did not acquire permanence.

<sup>4</sup> G.E. No. 18 of 1900

<sup>5</sup> C.E. No. 640 of 190

<sup>6</sup> G.F. No. 249 of 1900

<sup>7</sup> *S.I.I.* Vol. III page 31

CHAP II  
IV CHOLA  
PERIOD  
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continued under the Pāndyan<sup>1</sup> regime, and even into the time of Aohyuta Rāya and Sadāsiva<sup>2</sup>

Some *mandalams* were in turn divided into *kōttams*, and the *kōttams* into *nāds*, but in Salem District it would seem the word *kōttam* was rarely used, and the general term *nād* was applied to both the larger and the smaller divisions. Thus in an inscription at Kambaya-nallūr,<sup>3</sup> Puramalai-Nād is spoken of as a sub-division of Tagadai-Nād, and in the Mallāpuram inscription<sup>4</sup> Tagadai-Nād is a sub-division of Ganga-Nād, which in turn is a sub-division of Nigarilī Chōla-mandalam. The Ādayūr-Nād is mentioned in an inscription of Tīrta-malai<sup>5</sup> and an Eyyil-Nād in one of Tiruppattūr<sup>6</sup>

In the Talaghāt the inscriptions speak of the Kilkarai Pūndurai-Nād,<sup>7</sup> the Vada-Pūvāniya-Nād,<sup>8</sup> the Ēlukarai-Nād,<sup>9</sup> and the Ēlūr-Nād<sup>10</sup>

The twelfth century witnessed the decline of the Chōla Empire and the final ruin of that of Kalyāni. In about 1116 A D, an event had taken place which was fraught with peril to both Chōlas and Chālukyas

The Hoysala Ballālas were originally feudatories of the Western Chālukyas, and their first capital was Bēlūr, in Hassan District of Mysore

In 1104 A D Bitti-Dēva, better known as Viṣṇu-varḍhana, succeeded to the chieftaincy<sup>11</sup>. Himself an able soldier and statesman, he was ably supported by a general of Ganga stock called Ganga Rāja. There is a significance in the prominence of Ganga Rāja's claim to Ganga descent and his distinction as one of the three chief supporters of the Jain religion<sup>12</sup>. It shows that the movement he led was a patriotic and religious revolt. He established his capital at Halebid (Dorasamudra), and reduced Nolambavādi to obedience. But a richer prey awaited him.

At the opening of the twelfth century, Gangavādi was Chōla territory, in charge of the Adigamān of Dharmapuri. The Chōla

<sup>1</sup> See Trichengodu inscription of Jatū-varman Sundarī Pāndya—G E No. 682 of 1905

<sup>2</sup> The term is found in unpublished translations of G E Nos. 19, 21 and 22 of 1900 kindly supplied me by Mr V Venkayya

<sup>3</sup> G E No 9 of 1900

<sup>4</sup> G E No 18 of 1900

<sup>5</sup> G E No 662 of 1905 Cf G E No 204 of 1909, and Report for 1910, p. 88 Cf also J.R.A S., 1911, p. 811

<sup>6</sup> G E No 248 of 1909.

<sup>7</sup> G E No 646 of 1905 (Trichengodu)

<sup>8</sup> G E Nos 19, 22, and 27 of 1900 (Tāra-mangalam)

<sup>9</sup> G E No 21 of 1900 (Tāra-mangalam) <sup>10</sup> G E No 13 of 1906 (Nāmikkal)

<sup>11</sup> Rice, page 337, Dr Fleet gives as his earliest date 1117, his latest 1137 A D.

<sup>12</sup> Chīmundarāya, minister of Mārasimha the Talakūḍ Ganga, and Hulla, the minister of the Hoysala Narasimha I

V HOYSALA  
PERIOD

The Twelfth  
Century

Conquest of  
Gangavādi  
by the  
Hoysalas

role was not popular. The Cholas were foreigners, and out of sympathy with the people. They had ruthlessly destroyed the Jain temples and trampled upon the local religion. The fruit was ripe for picking. Vishnu varadhana invaded Ganavathi routed the Chola Governor at Talakoti and captured the ancient Ganava capital.

Obviously the Hoysala conquest of Ganavathi was undertaken on behalf of Vishnu varadhana's Chola king, but Vishnu varadhana proved him a false friend. He proved to be a false and dangerous ally. He claims to have captured Kolar and to have overrun Kolar. There is no reason to doubt his claims though in other respects the language of his inscriptions is highly inflated. There is however no evidence that he effected a settlement in the Baranahal or Talakoti. He does not claim to have descended the Salim or North Arcot Ghats and probably his operations were confined to Western Kolar. The Chola authority in Northern Kolar and the Baranahal apparently remained undisturbed for another century.

The immediate successors<sup>1</sup> of Kulottunga I are better known as patrons of literature than as warriors. Vikrama Chola Kulottunga's son whose name appears in an inscription at Kamalaya Pallur, appears to have maintained the prestige of Chola rule. In the reign of Rajaraja II (1171-86) however the Cholas became involved in a war between rival claimants to the ancient Pandyan throne which lasted two generations and at one time threatened the very existence of the Chola power.<sup>2</sup> Rajendra Chola I had set up a member of his own house as ruler of the Pandyas and this line became known as 'Chola Pandyas'. By the middle of the twelfth century these Chola Pandyas had died out and the throne was claimed by rivals of the old Pandyan stock. The Chola dominions were invaded by the Singhaliese and though in the end Kulottunga III was able to expel the invaders, and set his nominee, Vikrama Pandya, on the Pandyan throne, the re-establishment of the Pandyan kingdom was fatal to the Chola power.

CHAL II  
V. H. V. V. A  
CHAL II

War of  
Lanlan  
H. 1000-1010

<sup>1</sup> Jayatunga has been identified with Colabatore but more probably it should be identified with a place known as Laligara in the Lunagur/Salindari which is called Koyat in ancient inscriptions.

<sup>2</sup> Vikrama Chola (1118-1133) Kulottunga II (1133-1148) Rajaraja II (1148-1163) Rajaraja II (1163-1181) Kulottunga III (1176-1181) Rajaraja III (1181-1196) Rajendra III (1216-1235). The initial dates of each ruler are astronomically verified by the Kullu inscription; the terminal dates are based on the last regnal years as yet available from epigraphic records. See *J. Ind. IX* 109 seq.

<sup>3</sup> See G.E. 1899 paras 23-24.



CHAP II  
V. HOYSALA  
PERIOD

Adigaimāns  
of Dharmapuri

That the decline was appreciated by the Chōla feudatories is evident from contemporary history of the Adigaimāns of Tagadūr, the modern Dharmapuri. The princes of Tagadūr were known for many generations by the title of Adiyama or Adigaimān<sup>1</sup>. Who the early Adigaimāns were is not known. In the Tamil Periya-Purānam an Adigan is said to have fought against the Chōla King—Pugal Chōla<sup>2</sup>. In the Pāndya grant of Jatilavarman Nedunjadaiyan, one Adiyan fought against the Pāndiyan king at Āyiravēli, Āyirūr and Pugalīyūr, and both Pallavas and Kēralas are said to have been his allies. A Chēra king, known from Tamil literature claimed to have conquered his capital Tagadūr.

When Viṣṇu-varḍhana drove the Chōlas from Talakād,<sup>3</sup> it would appear that the Adigaimān of Tagadūr was Governor both of Gangavādī and of Nīgarī-Chōla-maṇḍalam. In the twentieth year of Kulōttunga III (c 1198 A D) the "Lord of Takatā" (Tagadūr) was one Viḍukādalagiya-Perumāl, son of Rājārāja-Adhika (Adigaimān), *alias* Vāgan. Viḍukādalagiya-Perumāl claims to have been descended from one Elini, a scion of the family of the kings of Chēra<sup>4</sup>. An inscription of his at Kambaya-nallūr,<sup>5</sup> dated 1199–1200 A D, describes him as ruling over the three rivers—Pālī, Pennai and Ponni (Pālār, Pennaiyār and Kāvēri). But the most significant records connected with him are two political compacts discovered at Chengam. One of these,<sup>6</sup> dated in the 20th year of Kulōttunga III, is an agreement between two chiefs<sup>7</sup> in which one Sambuvarāyan undertakes that (1) as long as he and the other party to the compact lives, they shall be faithful to each other; (2) in case alliance or hostility has to be declared by either with Piranda-Perumāl, son of Rājārāja Adigan, it shall be done with the approval of the other; (3) he (Sambuvarāyan) will not join the enemies of the other party, neither will he enter into transactions hostile to the interests of the other party. The second compact<sup>8</sup> appears to be a sequel to the first, and Viḍukādalagiya-Perumāl is a party to it along with the two chiefs mentioned in the first. In it he declares that (1) as long as the other two chiefs continue faithful to him he will be true to them, (2) their enemies shall be his

<sup>1</sup> In *Ep Ind*, VI, p 331, it is stated that Adigai = Tiruvāḍi near Cudalōre and that Adigaimān = "Lord of Adigai."

<sup>2</sup> *Ind Ant*, XXII, pp 66 and 73

<sup>3</sup> *Supra* p 59.

<sup>4</sup> See Inscription of Tirumalai near Polur, edited in *Ep Ind*, VI, p 331, cf *S.I.I*, Vol I, p 106.

<sup>5</sup> See G.E. No 8 of 1900, cf *Ep Ind*, VI, p 332

<sup>6</sup> G.E. No 115 of 1900, G.E. 1900, p 13

<sup>7</sup> Their names are Karikala-Sōla-Āḍaiyār Nāḍālvān and Sengōni-Ammaiyar pan-ittimallan *alias* Vikrama-Sōla Sambuvarāyan

<sup>8</sup> G.E. No 107 of 1900

enemies, (3) his enemies shall be their enemies. (4) he will form no alliance with certain other chiefs. It is clear from these records that the Lord of Ikatā was virtually an independent prince though owing a nominal allegiance to Kulottunga III and they indicate an atmosphere of political lawlessness and treachery consistent only with the growing rottenness of the Chola power.

CHOLA II  
V HOYASALA  
I KRI I

Meanwhile disaster had overtaken the Chalukyas of Kalyani. The history of the short-lived Kalachuryna Dynasty (1150-83 A.D.), and the persecution of the Lingayat sect, the brief revival of the Chalikyas and the final partition of their territory between the Yalavas of Davagiri under Bhallama, and the Hoyasalas of Dorasamudra under Ballala II a grandson of Vishnu vardhana do not immediately concern Salem District. In 1191 Ballala II assumed the titles of a paramount overlord, and by 1196 A.D. the Hoyasala Empire was firmly established.

C Haps of  
th Kalyani  
Chalikyas

B II II II

The history of the thirteenth century resolves it self into a duel between Hoyasalas and Pandyas. Kulottunga III died about 1215 A.D., and was succeeded by his son Rajaraja III (1216-1218). In 1216 Maravarman Sundara Pandya I ascended the Pandyan throne. In about 1220 the Hoyasala Ballala II gave place to his son Narasimha II.<sup>1</sup> Already by 1213 A.D. the Hoyasalas had been driven from their northern territories by the warlike Yalava Singhana. Taking the line of least resistance Narasimha II extended his dominions southwards and adopted the policy of propping up the tottering Chola power. It is known that Virasimhavarman son of the reigning Hoyasala Narasimha II was in Coimbatore by 1224, and that a year later Narasimha II recognised Rajaraja III as overlord. By 1221<sup>2</sup> the Hoyasalas had established a capital at Kannanur, within five miles of Srirangam. This was a strategic move. Maravarman Sundara Pandya I claims to have burnt Tanjore and Uraiyur and 'presented the Chola country'. Narasimha II claims that 'like a thunderbolt he cleft open the rock that was the Pandya king'.<sup>3</sup> This suggests that the Hoyasalas interfered in a civil war among the Cholas, and reinstated Rajaraja III after he had been temporarily ousted by a rival claimant who owed his elevation to the Pandyas.<sup>4</sup>

Hoyasala  
Pandyan  
duel

<sup>1</sup> See G.F. 1900 para. 27

<sup>2</sup> An inscription of Narasimha II has been found at Adarini kottai dated 1234 A.D. (G.F. No. 61 of 1910)

<sup>3</sup> G.F. Report for 1910-1911 p. 81. Cf. Ep. Ind. vii, 102

<sup>4</sup> This is in an inscription at Harihar in Mysore dated 1224

<sup>5</sup> G.F. 1900 paragraphs 9 and 30. It is inferred that an Iskila a Telugu Chola from the North and the Ganapati of Orissa took part in the war. It is also conjectured that Rajendra Chola III may have been a rival claimant but the history of the period is obscure.

CHAP II  
V HOYSALA  
EMPIRE

But Rājarāja III was to suffer another unpleasant experience. A Chōla feudatory, Perunġinga by name, who claimed Pallava descent, and adopted the title "Lord of all the earth," rose suddenly against his overlord, and, with the help of the Singhalese, seized his person. Narasimha, who was in his capital Dorasamudra at the time, marched to the rescue, defeated and captured the rebel, reinstated the imprisoned Chōla and adopted the title "Establisher of the Chōla Kingdom."<sup>1</sup> These events took place prior to the year 1231-2 A.D.

In 1233-4 A.D., Narasimha II died, and was succeeded by Vīra-Sōmēśvara. This monarch maintained his ground, and lived on peaceful terms with the reigning Pāndya, Māravarman Sundara-Pāndya II (1238-51), acknowledging him as overlord.<sup>2</sup> On the death of Māravarman came a change. His successor Jatāvarman-Sundara-Pāndya I (1251-1261), who claims to have "conquered all countries," drove Vīra-Sōmēśvara out of the Chōla territory.<sup>3</sup> It is doubtful, however, whether he made himself master of the Salem Talaghāt.<sup>4</sup>

Vīra-Sōmēśvara appears to have died about 1254 A.D., and shortly after, the Hoysala Empire was divided between his two sons;<sup>5</sup> Narasimha III received as his portion the greater part of what is now Mysore, Vīra-Rāmanātha succeeded to the remainder, and fixed his capital apparently at Kundam to protect the "Army Road" from the Bāramahāl to Kōlār.<sup>6</sup> Records of Narasimha have been found dated 1293 A.D., and the latest record of Vīra-Rāmanātha is dated in his forty-first year (1295 A.D.).<sup>7</sup> The

<sup>1</sup> This title was also adopted by Vīra-Sōmēśvara. An inscription of Rājarāja III (G.L. No. 208 of 1910) has been found at Adaman kottai dated 1241 A.D., six years later than that of Narasimha II above referred to (G.L. No. 1 of 1910), and at the same place is an inscription of Sōmēśvara dated 1217 A.D.

G.L., 1909, paragraph 13 of G.E., 1907, p. 69, where Sōmēśvara is spoken of as uncle (or father-in-law) of Māravarman II. Cf. also G.L. Nos. 138 and 150 of 1904.

<sup>2</sup> In 1251-5, it is certain that Kannanur was in Pāndyan possession. See G.L. 1905, p. 57.

<sup>3</sup> See G.L., 1900, paragraph 27, where some of the inscriptions of Jatāvarman-Sundara-Pāndya discovered at Tiruchengodu are tentatively assigned to the first king of that name. If this assumption is correct, it follows that the first Jatāvarman reigned under Vīra-Pāmanātha, and that a second Jatāvarman reigned under Jatāvarman-Sundara-Pāndya II. The latter is not mentioned in the records, but in view of G.L. VI, p. 110 seq., the first Jatāvarman inscription should more probably be attributed to Jatāvarman-Sundara-Pāndya II, of the reign of 1251-5.

<sup>4</sup> See G.L., p. 110. Vīra-Pāmanātha is dated to the reign of 1233-4 to 1277 A.D. (1259) probably because of his father.

<sup>5</sup> See G.L. Nos. 138 and 150 of 1904, Vol. X, K.L. No. 1, 1911.

<sup>6</sup> See G.L. Nos. 138 and 150 of 1904, Vol. X, K.L. No. 1, 1911.

territories of the latter were extensive, for his records have been found from Trichinopoly District (1262 A D)<sup>1</sup> to Bellary (1275-7)<sup>2</sup> and the whole of Salem District seems to have come under his rule, as his inscriptions are found in Taramangalam (1268 and 1271 A D), Rivalota<sup>3</sup> and Adaman kottai<sup>4</sup> (1260 A D), while those of his son and successor Vira Visvanatha, who reigned for about four or five years only, have been found at Kambayannallur<sup>5</sup> Kundini and Tiruppattur (1288)<sup>6</sup>. The history of this period is obscure. There is reason to believe that towards the close of Ramanatha's reign, an effort was made to extend his authority over the portion of the Hoysala territories that did not belong to him. But the attempt was not successful, for by the end of the century the whole Hoysala Empire was reunited under Ballala III, son of Ramanatha's rival brother Narasimha III.

Meanwhile, in the south the Pandyas had been steadily encroaching on the Hoysala possessions. The fiction of Chola rule was for a time preserved under Rajendra III (1246-67), and then it vanished. In 1268 Maravarman Kulasekhara I succeeded to the Pandyan throne, and he continued to reign till 1308. He has been identified with the "Kales Deva" of Muhammadan writers. In 1275 Jatavarman-Sundara Pandya II was ruling apparently as a coregent<sup>7</sup> and he continued till at least 1290. There is every probability that he was the "Sender Bandi" of Marco Polo who touched on the Coromandel Coast in 1292, and that he was the real conqueror of the Salem Talaghat who left his inscriptions at Taramangalam and Tiruchengudi.<sup>8</sup>

<sup>1</sup> G F No 3 of 1902 (Anbil) and 51 of 190 (Tiruvellara).

<sup>2</sup> G F Nos 33 and 31 of 1901 from Kogoli in Bellary District.

<sup>3</sup> G E No 20<sup>9</sup> and 29 of 1900.

<sup>4</sup> G E No 20<sup>3</sup> of 1910.

<sup>5</sup> Nos 9 and 10 of 1900.

<sup>6</sup> No 20 of 1900. Cf *Ep C res* p XXXII incription of Visvanatha at Furubur in Chittamani Taluk (Ct 4).

<sup>7</sup> Marco Polo describes the province of Malabar as divided between five kings all brothers who were constantly at war with each other. His account is strongly corroborated by Muhammadan writers. See *Yule's Marco Polo II* p 331 sq (ed 1903).

<sup>8</sup> See *Ep Ind* v p 310 sq. G F Nos 23 24 25 30 of 1900 (22 G F and G F of 1905 and No 1 of 1906). The boundary between Hoysala and Pandya during the latter half of the Thirteenth Century fluctuated in a most perplexing manner. The Pandyan Kings of this period are thus dated by Professor H. H. Horn in *Ep Ind* Vol IX pp 220 229 —

1 Jatavarman Kulasekhara	1150-1210
2 Maravarman Sundara Pandya I	1210-1235
3 Maravarman Sundara Pandya II	1238 J to 12 J
4 Jatavarman Sundara Pandya I	1251-1261
5 Vira Pandya	12 2 3 to 126
6 Maravarman Kulasekhara I	1268-1308
7 Jatavarman Sundara Pandya II	1275-8 to 1281
8 Maravarman Kulasekhara II	1314 132



Dava Dava II. In some time after 1140-1 A.D. The events of the next half century are not very clear. The last known date of the Dava is 1160-7 A.D. Dava is the death of Dava Dava and the Dava has four names or more. It is not certain whether these names refer to two persons or four persons. The only certain fact of this period is that the ruling king was a man of personalty and that under them the Empire deteriorated. But there was a strong royal ruler in the State of the Saluva family which traced its origin from Yalu, and claim to be a branch with the royal family of Vijaya-nagar. One of the family Saluva Manu had a son named for Hampa II in his early life, again the Sultan of Malabar. Manu's son, Narayana Narayana, took great power during the latter half of the fifteenth century. His dominions comprised the whole of North Arcot, Chingleput and Nellore with parts of South Arcot, Chingleput, Kuttan and Malabar. Further, the war against the Palawan Sultan, Muhammad Shah II (1161-62) who perished at this period in Malabar in Mysore and its Congress was a decisive and half of the Empire by this powerful Saluva chief. Saluva Narayana was well served during this period by his General, Iyavara of the Iyavara family. The reigning monarch was a high-spirited king that Narayana Iyavara that nothing but a high-spirited ruler could prevent the Empire falling a prey to its hereditary foes the Sultans of Gollur. With the consent of his high-spirited and nobles of the State he overthrew the throne himself and allowed the king to resign. The date of this usurpation cannot at present be fixed. It may have taken place between 1160-7 and 1190-6 A.D. Saluva Narayana had not enjoyed the royal power long before he died. He left two young sons and appointed as regent the son of his chief Iyavara by name Narayana Nayak. The eldest son was murdered by an enemy of Narayana Nayak to bring a column on the regent. This act forced Narayana Nayak about 1201-2 A.D. to assume the supreme authority. The Saluva's son, Immali Narayana was deposed from the throne and allowed to reign as a petty Raja at Pennakula, the regent Narayana Nayak founded the

<sup>1</sup> G f 1 04 : 21a 4

\* Hjemmeside til Mr & Mrs ( ) Milk June ( ) Hjemmelær

(3) Viraj k la (1) la HaD val ya

[illegible]

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<sup>1</sup> See *Id.* vii, 74.

CHAP II,  
VI VIJAYANAGAR

Third of Tuluva Dynasty of Vijayanagar He was succeeded by his eldest son Vīra Narasimha, who, after a short reign gave place to his younger brother, Krishna-Dēva-Rāya, the greatest of all the Vijayanagar Emperors This double revolution did not seriously disturb the civil administration of the Empire An interesting inscription at Buddi-Reddi-patti<sup>1</sup> appears to refer to the infant son of Sāluva Narasimha, under the name of Tammaya Dēva-Mahārāja, and speaks of Narasa Nāyaka as his agent

While these events were in progress in the Hindu State, the Bahminī Empire was subverted, and its place was taken by the five kingdoms of the Deccan, which played an important rôle in the sixteenth century<sup>2</sup>

The Third of  
Tuluva  
Dynasty.

Under the Third Dynasty the history of Salem was as uneventful as under the First An inscription of Krishna-Dēva-Rāya the Great has been found at Indū,<sup>3</sup> west of Dharmapurī, and another at Truchengōdu<sup>4</sup> The latter records an assignment of market-tolls for the upkeep of certain festivals Two inscriptions of Achyuta-Rāya have been found at Tāra-mangalam Of these,<sup>5</sup> one records a grant of the proceeds of certain taxes for the upkeep of a *matam*, the other<sup>6</sup> a private grant of a village for the maintenance of a temple His successor Sadāsiva was a mere puppet in the hands of his minister Rāma-rāja An inscription of his reign has been found at Kārī mangalam<sup>7</sup> and another at Tāra-mangalam<sup>8</sup>

Talikōta

In 1565 A D, the glory of Vijayanagar was laid in the dust by the combined armies of the Deccan Sultāns,<sup>9</sup> on the field of Talikōta The capital was given over to pillage for five months and ceased to exist The catastrophe was sudden and unexpected. It plunged South India into the most terrible anarchy known to

<sup>1</sup> G.E., 155 of 1905, vide G.E., 1905, para 44

<sup>2</sup> Imad Shāh of Bidar 1181-1572

Ādil Shāh of Bijāpur 1189-1656

Nūrām Shāh of Ahmadnagar 1490-1626

Parid Shāh of Bidar 1492-1609

Qutb Shāh of Golconda 1512-1688

<sup>3</sup> G.E. No. 13 of 1900

<sup>4</sup> G.E. No. 651 of 1905

G.E. No. 21 of 1900 (No. 3 of Mr. Sewell's Lists, Vol. I, p. 200), dated 1511-2 A.D.

<sup>5</sup> G.E. No. 28 of 1900, dated 1539-40 A.D.

<sup>6</sup> G.E. No. 5 of 1901

<sup>7</sup> G.E. No. 27 of 1900 (No. 5 of Mr. Sewell's Lists, Vol. I, page 201) Gift of village by one of the Mudahs of Tāra-mangalam to a temple called Rāma Kūṭa

<sup>8</sup> Husein Nūrām Shāh of Ahmadnagar, Ādil Shāh of Bijāpur, Ibrahim Qutb Shāh of Golconda and Kūrām Barid Shāh II of Bidar.

history an anarchy only terminated by the storm of Seringapatam in 1799 A D

The immediate effect of Talikōta was the raising of the Imperial City, and the flight of Tirumala, with the puppet king Sadāsiva to Penukonda. A *roi faneant* at such a time was grave danger, and if any relics of imperial power were to be saved the removal of Sadāsiva was a political necessity. Hence after 1569-70 A D Sadāsiva disappears and Tirumala becomes Emperor.

The truncated Empire about this time was divided into six viceroyalties--

- |             |                 |             |
|-------------|-----------------|-------------|
| (1) Andhra  | (3) Madura      | (5) Gingee  |
| (2) Karnāta | (4) Chandragiri | (6) Tanjore |

The Andhra or Telugu districts round Penukonda were ruled directly by the Emperor. In 1570 A D Tirumala died. His eldest (?) son Ranga II succeeded him at Penukonda. Another son, Rama III, was entrusted with the Viceroyalty of Karnāta with head quarters at Seringapatam, and a third son, Venkata I, ruled in Madura. As a matter of form the ruler at Penukonda was regarded as Emperor, but his authority over the other two viceroyalties varied according as his personality was strong or weak. This quasi-partition of the Empire marks the lines of political cleavage during the seventeenth century which is in the main a record of the struggle between Mysore and Madura, with a shadowy Rāya flitting from place to place in spasmodic efforts at piecing together the shattered Empire of his ancestors.

The time was ripe for military adventurers. The members of the imperial house quarrelled among themselves. Viceroys and local chieftains carved out principalities on their own behalf. Bagalur and Ankusagiri, Hosūr and Denkamkota, Salem and Amara kundi became the capitals of princelings while the Jagadeva Rayas of Chennapatna ruled the Biramahal and a large strip of the Mysore plateau stretching to the Western Ghāts. These lesser principalities however, were soon eclipsed by the rising states of Mysore and Madura.

The rule of Rama III at Seringapatam was weak, and the local chieftains rebelled. On Rama's death, his young son Tirumala II was sent to Madura, to the care of his uncle Venkata I, and Seringapatam was left in charge of a vice regent. In 1586 A D Ranga II of Penukonda died, and the whole Empire passed to Venkata I. The young nephew Tirumala II thereupon proceeded to Seringapatam, and assumed an attitude of hostility to his imperial uncle. This coolness led directly to the taking of Seringapatam by Raja Odeyar of Mysore whose act was countenanced by Venkata I and whose actual possession was confirmed by the Rāya in 1612 A D.

CHAP II  
VII 1 60  
1, 1  
After  
Talikōta

Dissolution

(1) Rise of  
Mysore





the hands of Colonel Mackenzie from which it appears he was born in October 1652 and died in 1718<sup>1</sup>. The name is as recorded with Iḷai malai a hill overlooking the Kaveri in the south of Nāmakkal taluk and the Nāmakkal fort is said to have been built by a prince of the line.

The Gatti Mudalivars ruled in power and splendour the most dangerously exposed province of the kingdom. Kāveri puram on the right bank of the Kāveri was their strategic capital, commanding, as it does, one of the principal passes to the Mysore Plateau. The centre of their power seems however to have been Tāra mangalam, where they built a costly temple. It is said that their dominions extended as far as Iḷai vāsal to the east, Dhāri puram in the west, and Karur in the south<sup>2</sup>. The forts of greatest strategic importance held by them in Salem District were Ōmalūr and Attūr. A glance at the map will show that the position of these forts guarded against an invasion from Mysore. Kāveri puram guarded the foot of the only ghāt at which the Madurai dominions touched Mysore<sup>3</sup>. Ōmalūr served as a *pointe d'appui* against any force proceeding by the routes through Toppūr or Perumbalai. In this quarter the petty Poligars of Denkanī, Iḷṭa Ratuagiri, Alambadi etc. intervened between the two great rivals. Attūr commanded the shortest route to the coast, and guarded against any flank move on Irichinopoly by way of the Vellūr valley. The Gatti Mudalivars are also associated with Amara kundī, Saularidrug, Iruchengōdu, Mecheri, Idaruga salai, and Pūlāmpatti<sup>4</sup>. Salem itself appears at least during part of the seventeenth century to have been ruled by an independent Poligar, Chennappa Nayaka, whose name tradition also connects with Penkarai kottai<sup>5</sup>.

The opening of hostilities between Mysore and Madurai is obscure for want of accurate dates and synchronisms. It would appear that early in Tirumala Nāyaka's reign, Coimbatore was invaded by Chama Rāja who penetrated as far as Dindigul and was there checked by Tirumala's able general Rāmappayya. The

CHAI II  
VII 150  
1701

The Madurai  
Mysore duel.

<sup>1</sup> Mackenzie Manuscripts I 9.

Another account gives Iḷai mangalam (in Kokkarayal jet Mitta 9 milas S.W. of Tiruchengōdu on the Kāveri) as the northern limit of their dominions and Aniyar in Blavani taluk as the western boundary.

<sup>2</sup> Richman Vol I p 1 speaks of Kāveri puram as an important outpost with two outlying forts - Iḷu kaval and Chikka kaval which protected it from the aggressions of the Hill Poligars.

<sup>3</sup> For further details regarding the Gatti Mudalivars see below Vol II pp 29 and 34 at Amara kundī and Tāra ngalam. Cf p 95 see Robert de Nobili.

<sup>4</sup> Cf Vol II pp 28 and 30 and the suggested identification of the Mera mangalam of Robert de Nobili with Māra mangalam p 9 p 2.

9  
1.2.2  
1.2.2  
1.2.2  
1.2.2  
1.2.2

and Carnatic Payinghit) and bestowed as *rajah* on Shahu who fixed his head quarters at Bangalore<sup>1</sup>

CHAP II

VII 1 65

1 1

Later on (the date again is uncertain) the Rāya, aided by Mysore made one last attempt to recover his authority. Tirumala threw open to the Muhammadans the passes into Mysore which he commanded, and the last flicker of the great Hindu Empire was extinguished.

Kantirava Naraya Rāja adopted the policy of appropriating territory whenever he could do so with impunity. According to Wilk, he took several places in Coimbatore from Gatti Mudaliyar in 1641 A.D. Six years later, he seized Ratnagiri from one Itibāl Rao, and in 1652 he was strong enough to take from Bijapur the Western Biramahāli, including Virabhadradrug, Pennagaram and Dharmapuri. In the same year he took Denkamīlota from the Itibāl Rao, from whom he had wrested Ratnagiri. In 1653 he again raided Coimbatore, and took several important fortresses from the Madura feudatory. In the next year, Hosūr was taken from one Chandrā Saṅkar.

Kantirava  
Naras  
Raja

The reigns of Kantirava Naraya Rāja and Tirumala Nāyaka closed in 1659 A.D. with one of the most vindictive wars on record. The offensive was taken by the Mysoreans who threatened Madura itself. The invaders were then driven back, and the Madura historians claim that Mysore was invaded, its king captured and his nose cut off in revenge for the cruelty of the Mysoreans who had cut off the noses of all their captives.

From 1659 Madura declined and Mysore grew powerful. The latter State was ruled in turn by two capable men: Doddā Deva Rāja (1659-1672) and Chikka Deva Rāja (1672-1704). In the reign of the first named, the latter repulsed a desperate attack made on Erode by Tirumala's successor, Chokkanātha Nāyaka of Madura, in combination with the Nāyaka of Gingee and Venkoji of Tanjore in 1667. The raid ended in total failure, and Doddā Deva Rāja wrested Erode and Dharmapuram from the Nāyaka, and Omelūr from Gatti Mudaliyar.

A tendency  
of Mysore

Chikka Deva Rāja was the ablest statesman of his time except Sivaji himself. The key-note of his policy was *friendship with the Mughal Aurangzib*. His financial reforms, his strenuous home administration, gave stability to his authority. Whenever he could do so without affront to Aurangzib, he extended his

Chikka Deva  
Raja

<sup>1</sup> His summer residence was at Nandī and his winter residence at Kōlar.

<sup>2</sup> There is no reference in Mysore history to this cutting off of noses although there are abundant allusions to insults of this character in literature and inscriptions. There is mention for instance of Iṣaya Odeyar having whipped across the body like the holy thread the Odeyar of Karagahalli for some insult.

CHAP. II  
VII 1565-  
1761

The Marā-  
thas.

dominions by conquest Between 1675 and 1678 A D he brought his frontier in contact with that of Bijāpur

The aggressions of the Marāthas, however, checked his enterprise In 1664 Shāhji had died, and Venkōji entered on his inheritance By 1674 Venkōji had established himself in Tanjore In 1677 Sivāji advanced on Gingee, through the Dāmalchēri Pass, to claim his inheritance from his half-brother, and in July of the same year the two brothers came to terms It would appear that, for a few years, the Bāramahāl, and perhaps also the Talaghāt, passed under Marātha rule

Reconquest

Chikka Dēva Rāja studiously refrained from interfering with the Marāthas, who came to loot and not to rule. With the death of Sivāji in 1680, and the fall of Bijāpur and Golconda, he came in closer contact with the Mughals, and made fast friends with the Mughal general Qāsim Khān In 1689 he assisted in the final ruin of Madurai In 1685 he had been negotiating with Venkōji for the purchase of Bangalore Before the bargain was completed, Qāsim Khān seized the place, and sold it to Mysore for the stipulated price, three lakhs of rupees In 1688-9 Chikka Dēva Rāja felt strong enough once again to invade the Bāramahāl, which had apparently thrown off its allegiance Dharmapuri, Manukonda, Ōmalūr and Paramatī were taken from "the people of Aura," Kāvēri-patnam and Anantagiri (i e, Āttūr) "by the treaty concluded by Linguiājayah with the Aurachee"<sup>1</sup> By 1704, when Chikka Dēva Rāja died, almost the whole of Salem District was within his dominions

The Mughals

Bijāpur fell to the Mughals in 1687 A.D, and Golconda in 1688 In 1690 Aurangzīb placed Qāsim Khān in command of the Carnatic provinces lately dependent on the two Sultānates These provinces comprised three well-marked territorial divisions, (A) Carnatic Haiderābād Bālāghāt, composed of the five Circars of (1) Sidhout, (2) Gandi-kōta, (3) Gooty, (4) Gurramkonda, and (5) Kambam, (B) Carnatic Haiderābād Payīnghāt, extending from Guntūr to the Coleroon, and including almost all the Coromandel Coast, with Tanjore, Gingee, and Trichinopoly, (C) Carnatic Bijāpur, situated west of Carnatic Haiderābād, and comprising the plateau country round Sira and Bangalore In 1691 the Carnatic Payīnghāt appears to have been made a separate command under Zulfikār Khān, who was entrusted with the reduction of Gingee, a task which occupied him till 1698 In that year Qāsim Khān was defeated by the Marāthas, and died, either by his own hand or by the dagger of an assassin He was

<sup>1</sup> Wilks I, p 132

succeeded by Zulfikar Khan who ruled the Carnatic provinces for nearly 19 years 'a period of incessant and destructive warfare'.

On the death of Aurangzeb in 1707 A.D. rapid disintegration set in throughout the Mughal dominions. Zulfikar Khan went north to watch the struggle for the succession that ensued. Daud Khan who was left in command of the Carnatic provinces followed northwards shortly after nominating as his deputy Sadat ulla Khan. The territory directly under Sadat ulla Khan comprised Carnatic, Haidarabad, Bilaghat and Carnatic Bijapur which by this time came to be known as the provinces of Arcot and Srirangapatna respectively. Meanwhile in Mysore, Chikka Deva Raja had been succeeded by his son a deaf mute and henceforward that State was ruled by its ministers in the names of puppet Rajs. Sadat ulla Khan at first enjoyed under the suzerainty of the Nizam the undivided control of the two Carnatics but after four years his jurisdiction was restricted to the province of Arcot, and a new Nawab Amin Khan was appointed for Srirangapatna. Sadat ulla Khan resented the removal of the rich State of Mysore from his jurisdiction and formed a conspiracy with the Nawabs of Cuddalore, Kurnool, Savanur and the Maratha chief Morari Rao Ghorpale of Gooty to seize it. The new Nawab Amin Khan compromised by suggesting joint action against the Raja of Mysore. Accordingly the confederates levied blackmail to the extent of a crore of rupees. Henceforward the funds of the unfortunate State of Mysore were looked on as the lawful property of any one who was strong enough to demand their surrender.

Meanwhile, four of the five Circars of the Carnatic Haidarabad, Bilaghat had been absorbed by Abdul Nabi Khan the Pathan Nawab of Cuddalore, the fifth, Gooty, falling to the Ghorpade Marathas. Abdul Nabi Khan was theoretically a subordinate of the officer holding the joint command of the Carnatics but he sometimes dealt directly with the Subedar of the Deccan. Before, however, Nizam ul Mulk had consolidated his power, Abdul Nabi Khan had become practically independent. He

CHAP. II

VII. 1. 15

1701

Break up of  
Mughal EmpireThe Cuddalore  
Nawab

<sup>1</sup> According to the Duraimal tradition (S.D.M. Vol. I p. 89) Zulfikar Khan took northern Salem from the Marathas in behalf of the Mughals and ruled it for 8 years.

In the early years of the eighteenth century the Pathan families of Savanur, Kurnool and Cuddalore began to rally around themselves the remains of the genuine Pathans or ferocious bands of the same tribe who were perpetually descending from the Indian Caucasus to improve their fortunes in the south. Wilks Vol. I p. 136.

<sup>2</sup> According to the Duraimal tradition (S.D.M. Vol. I p. 89) the Duraimal was granted by Zulfikar Khan as a Jagir to Abdul Nabi Khan.

CHAP II  
VII 1565-  
1761

Rise of Haidar Ali and the British—  
1748-1761  
A D

extended his possessions southward along the back of the Eastern Ghāts nearly to the Kāvēri, and by 1714 A D, he had made himself master of the Bāramahāl<sup>1</sup>

The Nizām-ul-mulk died in 1748 A war of succession followed, in which the French and English took sides, and for the first time came into political prominence. The field of war was outside Salem District, which at the time was divided between Cuddapah and Mysore. Nanja Rāj, chief minister of the latter State, played a double game, he tried to get the cession of Trichinopoly from Muhammad Ali, and then intrigued with the French. His share in the war cost him money, but brought him no gain. It was in this war that an obscure adventurer, Haidar Ali, became the most powerful subject in the service of Mysore.

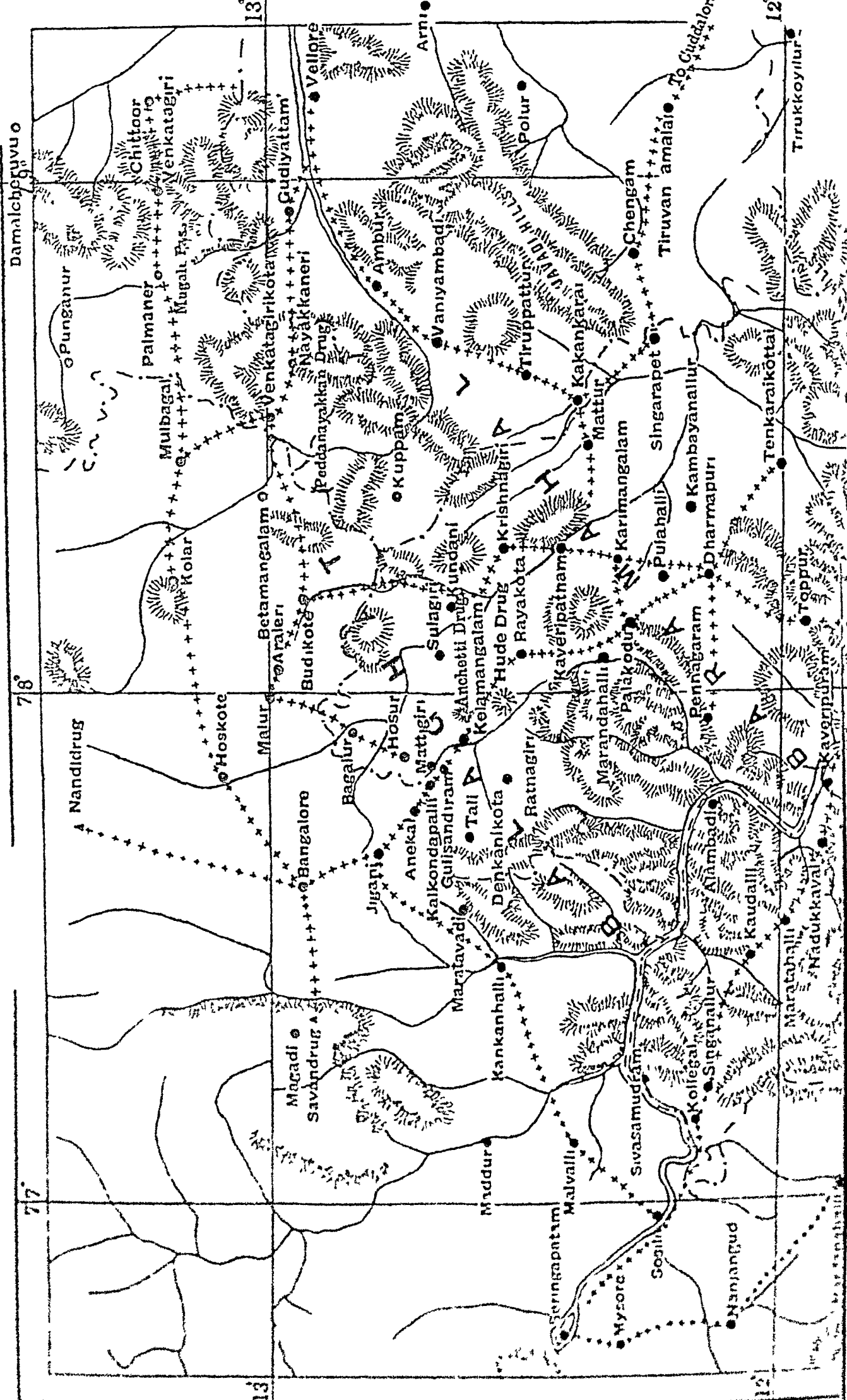
In 1758 Cuddapah was invaded by the Marāthas, who stripped the Nawāb of half of his territory. One Asad Khān, at the time Governor of Bāramahāl on behalf of Cuddapah, had recently been superseded by another officer. He promptly went over to Haidar, and advised him to essay the conquest of the Bāramahāl. Haidar deputed his brother-in-law, Makhdum Ali, for the purpose. This officer, as a preliminary step, first reduced the Poligār of Ānekal, whose territory intervened between that of Haidar and the Bāramahāl. This object was effected in 1760. Meanwhile the French had been vanquished at Wandiwash (January 22, 1760), and Lally, as a last resort, applied to Haidar for help. Haidar thereon sent Makhdum Ali to Pondicherry to negotiate. The treaty was to stipulate the cession to Mysore of Tiyaḡa, a fort which commanded the Āttūr Pass. At the conclusion of the war, Trichinopoly, Madurai, and Tinnevely were to be ceded to Haidar. Makhdum Ali proceeded to Pondicherry before the end of June, and ratified the treaty, when he was recalled with all his forces by the urgent necessity of Haidar. The conspiracy of Khande Rao with the puppet Rāja and the Marāthas had all but terminated his career. Makhdum Ali, after hard fighting, got as far as

<sup>1</sup> The names, dates, and order of succession of the Cuddapah Nawābs, present a hopeless puzzle. Mr Gubbie, in the Cuddapah Manual, p 91, gives the following order: (1) Abdul Nabī Khān, (2) his son, Mahazid Khān, (inscription dated 1732 A.D.), (3) Mahasim Khān, brother of (2) (4) Alim Khān. The tradition preserved in the Bāramahāl, quoted by Mr Le Fanu, *SDM*, Vol I, p 89, gives the following order: (1) Abdul Nabī Khān, (2) Abdul Muhammad Khān, (ruled 10 years), (3) Abdul Musum Khān, (11 years), (4) Abdul Muzṣad Khān, (8 years), (5) Abdul Musum Khān again, for another 5 years. According to Giant Duff, it was Mohammad Khān who murdered Nāṣir Jang in 1750. According to the Punganur tradition, (*North Arcot Manual*, Vol II, p 108), Abdul Mahsim was slain in the disastrous battle with the Marāthas near Cuddapah in 1757. According to Wilks, Vol I, p 402, Alim Khān joined Nizām Ali on the eve of the Chitaldrug campaign of 1777.

Conquest of  
the Bāramahāl by Haidar.







Damalcheguvu

78°

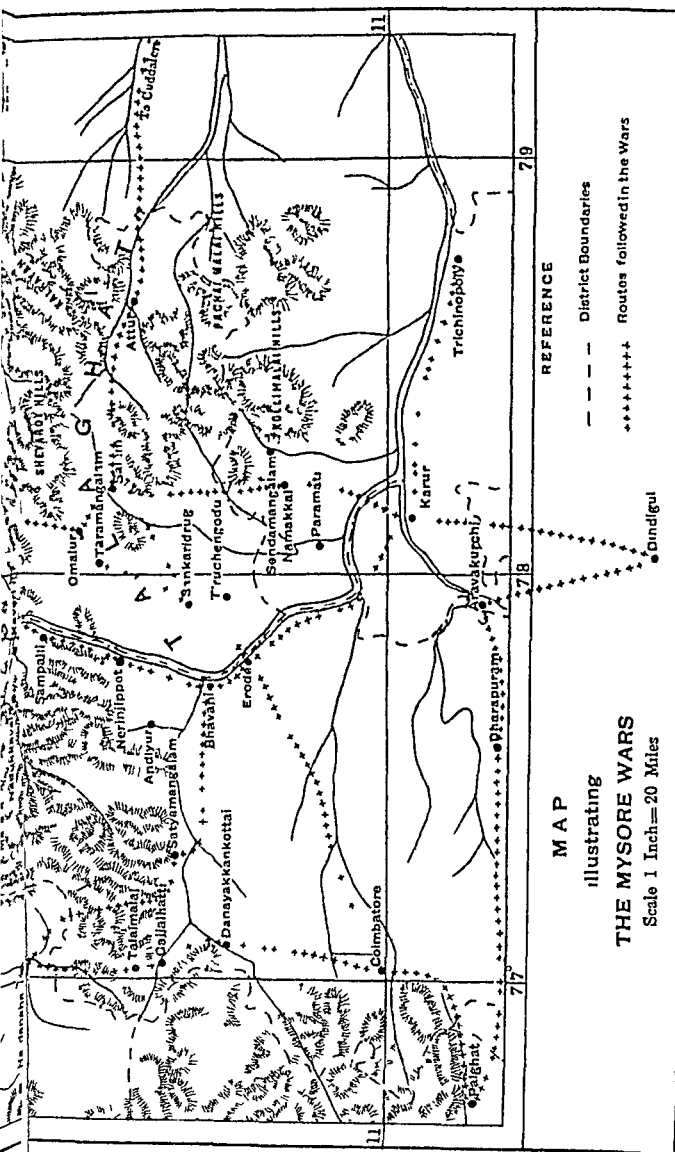
77°

13°

12°

13°

12°





Kela mangalam and occupied Anchetti-durgam. Here he was closely blockaded, and every attempt of Haidar's force at Ankol to effect a junction failed. Haidar then resorted to the expedient of bribing the Marithas to desert Khande Rao. The bribe, as usual, succeeded. Three lakhs were paid, the Baramahal was ceded. Haidar joined his brother-in-law, defeated Khande Rao and assumed the supreme control of Mysore affairs.

CHAP II  
VII 1 05  
1761

The year 1761 was eventful in Indian history. On January 10th Pondicherry surrendered to the English, and French dominion in India ceased to exist. Eight days previously (January 7th) two hundred thousand Marithas perished at Pámpat in battle against the Afghan Abdali and in the massacre which ensued. In the same year Haidar Ali, emboldened by the catastrophe at Pámpat, usurped the government of Mysore. By these events the political aspect was completely changed.

VIII The  
Mysore  
War  
1761-66

Haidar overrated the effect of Pámpat. Before the year 1761 had expired, he had in alliance with the Nizam's brother Basalat Jang, driven the Marithas out of Sira and on the payment of three lakhs, he was created Nawab of Sira—a title which Basalat Jang had not the faintest authority to bestow. The seizure of Sira by Haidar was an insult to the Marithas which brought speedy retribution. In 1761 the Peshwa himself invaded Mysore, by June, Haidar had sustained a crushing defeat and in February of the following year he bought off the Marithas with an indemnity of 32 lakhs. In 1766, the pignorant Raja died. His son, a youth of 18 years, was set on the throne by Haidar. The young prince chafed against Haidar's authority. Haidar confiscated all his property and placed him in confinement. This act determined the Marithas and Nizam Ali on Haidar's deposition and precipitated the First Mysore War.

The War of 1767-9 is of peculiar interest in the history of Salem District within the limits of which its chief operations were conducted. The war was a sequel to the treaty of November 12, 1766 between the Company and Nizam Ali. Under this the Company accepted in full from the Nizam the Northern Circars already granted them by a firman of the Delhi Emperor and engaged 'to have a body of their troops ready to settle the affairs of His Highness' (the Nizam's) Government, in everything that is right and proper whenever required. In pursuance of this undertaking, plans for a joint invasion of Haidar's territory were agreed to by the Marithas, the Nizam and the English.

First Mysore  
War 1767-9  
AD

CHAP II  
VIII THE  
MYSORE  
WARS

Marāṭha  
invasion

The Marāṭhas moved first, and early in March, 1767, before then allies could join them, they had overrun the Mysore dominions as far as the Bāramahāl, brought Haidar to his knees, and agreed to withdraw from the war on the payment of 17½ lakhs cash down, and the pledge of Kōlār District as security for the payment of a like sum in addition. The balance was paid early in May, and on the 11th of that month the Marāṭhas finally moved northwards.

Meanwhile the army of the Nizām had, by March 9th, reached the Tungabhadra, and was joined by Colonel Joseph Smith, with six battalions of infantry and some guns. On March 24th the allies learned that the Marāṭhas had been bribed to withdraw. Colonel Smith soon discovered that Haidar was making overtures to the Nizām also, which the latter was prepared to accept. He accordingly withdrew part of his force, but the Madras Government insisted on three battalions remaining in the Nizām's camp, as proof of confidence. This force was soon afterwards reduced to five companies, and the latter were suffered by the Nizām to depart within a few days of the actual outbreak of hostilities between Haidar and the British.

The English  
occupy the  
Bāramahāl

While the Nizām's army was approaching Bangalore from the north, a respectable force of 3,000 foot, 500 of whom were British, was despatched from Madras with the object of seizing the Bāramahāl. The mud forts of Vāṇiyambādī, Truppattūr and Kāvērī-patnam fell without serious opposition, and on June 3rd an unsuccessful attempt was made to storm Krishnagiri. The siege was then converted into a blockade, the prosecution of which absorbed the energies of the whole force, and precluded further active operations.

Haidar  
invades the  
Bāramahāl

On his return from the Nizām's camp near Bangalore, Colonel Smith was directed to assume general command of the British troops in the Bāramahāl. In the latter part of August the combined armies of Haidar and Nizām Alī<sup>1</sup> descended the Krishnagiri

<sup>1</sup> Smith estimated the relative strength of the armies as follows —

	Cavalry	Infantry	Guns
Nizām Alī	30,000	10,000	60
Haidar	12,860	18,000	49
Total	42,860	28,000	109
BRITISH—			
European	30	800	
Native		5,000	16
Muhammad Alī	1,000		
Total	1,030	5,800	16

Pasas, and on the 20th, the transport cattle which were grazing in the vicinity of the British camp near Kakandara<sup>1</sup> were surprised and driven off. Smith's cavalry hastily moved out for their recovery, and were unexpectedly assailed by very superior numbers under Mahdum Ali who charged them into the very lines of the encampment after destroying about one third of their number, and carried off the greater part of the cattle.

The same evening Haider appeared before Kaveri pattanam which was held by Captain McKinn, with three companies of the 3rd Battalion of Coast Sepoys. Two assaults were delivered and repulsed, but Captain McKinn finding the place untenable capitulated on August 27th.

By this time Colonel Wood was advancing with reinforcements from Trichinopoly towards Tiruvannamalai<sup>2</sup> and it became a matter of vital moment that Colonel Smith should join him. Smith crippled by the loss of cattle on the 20th was unable to move till the 28th. He fell back eastward reaching Sengarapet on the 30th, Pallipatti on the 31st and Chennam on September 1st. Haider followed close on his heel.

It was lucky for the British that he did not forestall them and seize the Chennam Pass. On September 2nd Smith turned to bay at Chennam and won a victory. In this action he lost 15 Europeans and 67 sepoy killed and wounded; the enemy lost 1000 men, 61 guns and a vast quantity of stores<sup>3</sup>. Smith then proceeded to Tiruvannamalai. Finding no provision there he was compelled to move further eastward in search of supplies. On September 8th he was joined by Colonel Wood and on the 11th he retraced his steps to Tiruvannamalai. There on the 26th he brought on a pitched battle with Haider and won a decisive victory. The Nizam and his army bolted; his field pieces were taken and Haider was compelled to retire into the Baramahal. Colonel Smith unable for want of supplies to follow up his victory dispersed his

<sup>1</sup> A rail way station let on Tirupattur at 153 akatt  
Wilks: 311

<sup>2</sup> Commonly but wrongly called Trimmale. Properly it is to

<sup>3</sup> Wilks estimates the loss of the conflict at 4000 men and 61 guns with  
cumbrous. The loss to the British was 1000 killed and 1000 wounded.

<sup>4</sup> He lost 1 force amounting to 10000 effective men with 1000 horses

European Infantry	1000
Native Infantry	1000
European Cavalry	30
Native Cavalry	100
Field Pieces	34

According to Wilks, Vibert and Fort, the battle of Chennam was fought  
on September 3rd.

CHAP. II.  
VIII THE  
MYSORE  
WARS

Āmbūr.

army into cantonments at Vellore, Conjeevaram, Wandiwash and Trichinopoly for the rainy season, and himself proceeded to Madras in the hope of effecting some improvement in the departments of Supply

For a month the discomfited confederates remained at Mattūr<sup>1</sup> each blaming the other for the disaster at Tiruvannāmalai. Early in November Haidar, led by the continued inactivity of the British to believe himself safe from molestation, resumed the offensive, recaptured Tiruppattūr on the 5th, and Vāṇiyambādī on the 7th, and appeared before Āmbūr on the 10th. Vāṇiyambādī was surrendered by Captain Robinson, on parole not to serve again during the war, a promise which (apparently under Government orders) he subsequently broke.<sup>2</sup>

Captain Calvert's spirited defence of Āmbūr was ended on December 7th by the appearance of Colonel Smith with a detachment from Vellore. On the following day Smith came in touch with Haidar at Vāṇiyambādī. Haidar fought a rear-guard action retiring as soon as his retreat was secured, and abandoning Vāṇiyambādī. In this action Haidar's corps of European horse, under Monsieur Aumont, moved off in a body and joined the English army.<sup>3</sup> The main body of the latter had to halt at Vāṇiyambādī to await provisions from Āmbūr, but Colonel Tod with the advance guard occupied Tiruppattūr on the 9th. The allies retreated towards Kāvēri-patnam, the defences of which had been so strengthened by Haidar since its capture, that Colonel Smith, meanwhile reinforced by Colonel Wood, who had advanced from Trichinopoly by the Singārapet Pass declined to attack it.

Haidar quits  
the Bāra-  
mahāl,

At this juncture the allies learned of demonstrations by the Bombay Government against Mysore from the West Coast, and by Bengal troops from the Northern Circars against Haidarābād, and of a revolt of the Nāyais of Malabar. In consequence of this, Haidar, on December 14th, despatched his heavy guns and baggage with Tipu to the West and four days later Nizām Alī hurriedly

<sup>1</sup> Wilks gives the name "Calaimuttoor." It is known that Haidar on one of his marches crossed the river at Kambaya-nallūr, which is only 4 miles from Iramattūr. As Mattūr, however, is easier to reach from Singārapet, and strategically covers Krishnagiri and Kāvēri-patnam, the probabilities favour Mattūr as the place of Haidar's halt.

<sup>2</sup> In December this Captain Robinson was second in command at Erode, when it was surrendered to Haidar under disgraceful circumstances. Haidar, after promising that the garrison should be allowed to proceed on parole to Trichinopoly, sent them all to the dungeons of Seringapatam. His plea was that Robinson's broken word of honour absolved him from his own promise.

<sup>3</sup> Wilks i p 326. This troop of foreign hussars numbered about 60 men, cf. Wilson *Madras Army*, i, p 280.

re-ascended the Ghâts. Haidar, before following his main army, made one vigorous attempt in person to cut off a convoy composed of the 1st Battalion<sup>1</sup> of Sepoys in charge of provisions advancing under Captain J. V. Litzgerald from Tiruvannamalai. Smith anticipated the move, and dispatched Major Thomas Litzgerald with two companies of Grenadiers the 6th Battalion of Sepoys and two field pieces to reinforce the convoy before Haidar could attack it. Haidar attacked the united force in person on December 29th, with a force of 1000 horse, 2000 foot and 5 guns and was badly beaten. Immediately after this Haidar followed his main army up the Ghâts, leaving Mahdum Sahib with a strong force, mainly cavalry, to watch the British and act on their supplies. At the same moment the British army was compelled to fall back eastward on its communications to save itself from starvation.

For seven months Haidar was fully occupied with affairs in the north and west, and the field was clear for the British forces. Divided councils paralysed efficient action. The Government wished to invade the Palghat, and strike directly at Pangalore and Seringapatam. Colonel Smith realised that his force was quite inadequate for the campaign without any proper commissariat and proposed to occupy the whole of the country contiguous to the frontier, from Vaniyambudi through the Baramahal and Jala-hat down to Dindigul and Palghat, with a view to establishing depôts as a base for subsequent operations. The result was an attempt to carry out both plans with a force inadequate for either.

The army was formed into two columns. Colonel Smith with 1,500 Europeans and 7500 sepoy was to invade the Balahat. Colonel Wood with 600 Europeans and 1100 sepoy was to reduce the lowland forts in detail.<sup>2</sup> On February 23rd the former appeared before Haveripattanam which was promptly abandoned. He then received orders to proceed to the camp of the Nizam at Ponnasir. The Nizam had made overtures of peace to Colonel Smith as early as December 1767. A treaty was concluded between the Nizam and the Nawab on February 23rd which was signed by the members of Council on the 20th idem. Shortly afterwards Smith returned to

CHAP. II  
VIII. THE  
MYSORE  
WAR.

January to  
August 1769

Colonel  
Smith's  
Column

<sup>1</sup> with 6th Pioneers

<sup>2</sup> Now the 5th Pioneers

<sup>3</sup> Colonel Smith's column was composed of the 1st and 2nd European Regiments and a detachment of artillery of the 1st and 2nd European Regiments. General Baillie and the 1st and 2nd European Regiments. Colonel Wood's detachment consisted of the 3rd European Regiment and a party of artillery of the 5th and 6th European Regiments of the 10th.



CHAP. II  
VIII THE  
MYSORE  
WAR

—  
Smith  
invades  
Bālāghāt

the Bāramahāl, and undertook the blockade of Kīshnagiri, which did not surrender till May 2nd

On June 8th an advanced detachment of the British army, under Colonel Donald Campbell,<sup>1</sup> moved from Kīshnagiri and ascended the Pass of Būdi-kōta<sup>2</sup>, on the 16th Venkatagiri-kōta was occupied, and the direct road to Vellore via Peddanāyakan durgam secured. On the 23rd, Mulbāgal was taken, on the 28th Kōlūr. Meanwhile Colonel Smith, with the main army, had ascended the Būdi-kōta Ghāt, and arrived at Aralūr, where he directed Colonel Campbell to rejoin him. On July 3rd the united forces moved via Bāgalūr for the siege of Hosūr, which fell on the 11th. The Bāgalūr Polīgār a feudatory of Haidar, prudently abstained from hostilities with the English, "at the same time representing to Haidar his inability to resist and the necessity of temporizing until he had a better opportunity of evincing his allegiance." Shortly after the fall of Hosūr, a detachment under Captam Coshv seized Ānekāl and Denkanī-kōta. Several days were then wasted by the attempt of a detachment under Colonel Lang to occupy a number of villages surrounded by almost impenetrable jungles between Denkanī-kōta and the Kāvērī, a move which Muhammad Alī thought might increase his revenues, but which could not be of any conceivable strategical importance.

At Hosūr, Smith was joined by the advance guard of Morārī Rao, the Marātha ruler of Gooty, whose services had been bargained for by the British and secured. Smith then moved to Hoskōte, where, on August 4th, he was joined by Morārī Rao in person. On that very day Haidar re-entered Bangalore. Haidar's first move was a night attack on the camp of Morārī Rao at Hoskōte, the attack was repulsed (August 2nd). Both armies now turned their attention to the advance of Colonel Wood.

Colonel  
Wood's  
Detachment

This officer had begun his task of reducing the lowland forts with the siege of Tenkairai-kōttai, which capitulated, on the eve of assault, on February 12th. Dharmapuri was carried by assault. The slaughter of the defenders was so severe that only one other garrison (that of Erode) dare face Wood's storming party. The forts of Salem, Āttūr, Sēnda-mangalam and Nāmakkāl surrendered without a blow. Wood then crossed the Kāvērī, secured the passes from Coimbatore to the plateau, and penetrated to Pālghāt. Doubling back through the south of Coimbatore District, by August 3rd he was master of Dindigul. He then received orders

<sup>1</sup> Colonel Campbell's force comprised detachments of the 1st and 2nd European Regiments, and of the 3rd, 5th, 11th and 16th Battalions.

<sup>2</sup> For the Būdi-kōta Ghāt vide Vol II, p 108

<sup>3</sup> Wilks, I, p 340

to join Smith in Mysore. Marching via the Toppur Pass, he reached Krishnagiri on September 1st.

Colonel Wood was expected to reach Badi Kōta on September 5th, and move thence to Malur on the 6th. Colonel Smith, however, having lost touch with Haider on the 3rd, thought it wise to advance and meet Wood's force. He threw his baggage into Malur on the 5th and on the 6th morning advanced towards Badi Kōta. The move was a fortunate one, and might have led to Haider's destruction but for the foolhardiness of Colonel Wood. Haider, carefully concealing his movements, had taken up such a position at a bend of the defile up which Wood must march that he could enfilade the advancing troops from chosen positions and, taking advantage of the ensuing confusion annihilate the British force. As Smith advanced he received early intelligence of the movements of Wood and Haider and realised that the latter could be trapped. He sent messengers to apprise Colonel Wood of his intentions. He shortly afterwards reached the corner of the defile where he hoped to attack Haider when both he and Haider were startled by a regular salute which Colonel Wood thought proper to fire in honour of Colonel Smith on receiving the message of his approach. The warning was enough, Haider withdrew and Smith and Wood joined their forces without opposition but the chance of dealing the enemy a severe blow was lost. Haider now offered the cession of the Baramahal, and an indemnity of ten lakhs as the price of peace. The terms were rejected. The Government were soon to repent their rashness in rejecting these proposals.

The British army next moved on Kolar. Meanwhile Haider recovered Mulbagal. On October 3rd Wood retook the Pota and failed at the Fort. On the following day Wood was attacked in force by Haider and barely escaped defeat.

Towards the end of October, Smith was summoned by the Government to Madras and on November 14th he set out from Kolar towards Venkatagiri Kōta with Muhammad Ali and the two Deputies, with whom Government had thought fit to hamper the discretion of their Commander in Chief. Smith's column moved

CHAP II  
VIII THE  
MYSORE  
WARS  
—  
Junction of  
Haidar and  
Wood

<sup>1</sup> Smith's force comprised the 1st and 2nd European Regiments the 1st 3rd and 5th Battalions and Achmuty's Bengal Battalion. Wood had with him the 3rd Regiment of Europeans the 8th and 11th Battalions of Sepoys and 4 companies of the 7th Battalion.

<sup>2</sup> In consequence of the displeasure expressed by Colonel Smith at Colonel Wood's incomprehensible salute of September 6th the latter desired permission to resign his command and Colonel Lang took his place. Colonel Wood however resumed his command by the end of September. (Willis : p. 315-316)



month he swooped down on Coimbatore District through the Passes of Gajalhatti and Kavēri puram<sup>1</sup> On December 6th Haider himself marched into the Bīramahāl viā Palakodu, and delouched on the Palaghatti through the Toppar Pass Four days later Major Fitzgerald started in pursuit with a select force of 5000 men but he could not come up with Haider Colonel Woods short lived conquests in the Bīramahāl and Salem were garrisoned mostly by the troops of the Nawāb, without any mixture of English sepoy's Capture after capture was reported to Fitzgerald Dharmapuri on December 6th, Tenlarai kottai on the 7th, Omalur 12th Salem 15th Namakkal 17th Karūr 19th Erode 20th Dindigul 31st Fitzgerald pushed straight for Trichinopoly Lang fell back from Kolir on Vellore Within six weeks Haider had won back every post that had been taken from him except Arihinagiri Vēlātargiri Kōta and Kolir, the first of little strategic value the other two untenable Haider's final move is famous in history When 140 miles south of Madras, he suddenly despatched his whole army guns and baggage, through the Bīramahāl, reserving for his purpose only 6000 horse and 200 chosen foot With these he marched 130 miles in three days and a half and on March 29th he appeared with his cavalry before Madras He dictated peace on his own terms A treaty was signed on April 3, 1769 stipulating the mutual restitution of prisoners and places, and a mutual defensive alliance.<sup>2</sup>

The Second Mysore War is a tedious record of disaster from the British point of view Throughout the War Salem District was Haider's own and its soil was never violated by the tread of hostile troops The Treaty of Mangalore was signed on March 11 1784 and under it the *status quo ante* was restored The Company was not in position to claim a foot of Salem soil

At the end of December 1789 Tipu attacked the Travancore Lines and was beaten off In April 1790 he carried them by storm

CHAP II  
VIII The  
Mysore  
War  
—  
Haider  
invades the  
Carnatic  
and ends  
the War

Second  
Mysore War  
(1760-84)

Third  
Mysore  
War

<sup>1</sup> An interesting account of the Kavēri puram Cl. is given by Buchanan Vol I p. 100-4 2 His itinerary viā Sivaramudram & the-ā-larai Palha Singanallur Harūr Kañhalli Maratāhalli Nalukkalai Cikkā haval Kavēri puram Cf. Devan T. t. j. l. e. s. n. I d. I p. 63 sq.

<sup>2</sup> European and Native Cavalry 500

3rd Regiment European Infantry 350

Crenadier Companies 1st and 2nd Regiment 150

Five Battalions of Sepoys 4000

8 six pounders 6 three pounders and a full complement of artillery men 11 Sepoy Battalions and the 3d 5th 6th 13th and 14th

<sup>3</sup> In case either of the contracting parties shall be attacked they shall furnish their respective assistance mutually as best as they may be able to do (Treaties Vol V p. 23)

CHAP. II  
VIII. THE  
MYSORE  
WAR

Medows'  
Campaign,  
1790.

This began the Third Mysore War. The English formed an alliance with the Marāthas and Nizām to curb Tipu's aggressiveness.

The first stage of the War was mostly confined to operations in Coimbatore and Salem. General Medows left Trichinopoly on May 26th,<sup>1</sup> seized Karūr on June 15th, and proceeded to reduce the fortresses scattered over Coimbatore in detail. Coimbatore itself was occupied without resistance on July 21st. Erode fell on August 6th, and Dindigul on August 23rd. A force was sent against Pālghāt, and another against a body of 4,000 horse which Tipu had posted in the country for observation. This force was driven up the Gajalhatti Pass, and Satya-mangalam was surprised and taken. But these operations, while leaving Medows master of Coimbatore, had split his army into three divisions between Pālghāt, Coimbatore and Satya-mangalam. Tipu, hitherto inactive, now began to move. On the 2nd September, at the head of 40,000 men, he left Seringapatam, passed south through the Gajalhatti Pass (September 11th) and crossed the Bhavāni river (September 12th). The moves and counter-moves of the next few days compelled Medows to return from the line of the Bhavāni to Coimbatore, where he concentrated his scattered forces between September 18th and 26th. Meanwhile Tipu marched on Erode, which at his approach was evacuated (September 25th). By this move he recovered several of the places taken, and inflicted several minor reverses on the British arms.

Maxwell's  
Advance

Meanwhile a second English field force, 9,500 strong, had concentrated at Ārūr under Colonel Kelly.<sup>2</sup> On September 24th that officer died, and the command devolved on Colonel Maxwell. Exactly a month later (October 24th) Maxwell entered Tipu's territory near Vāṇiyambādi, on November 1st he approached Kṛishnagiri, but, instead of attacking, drew off and fixed his headquarters at Kāvēri-patnam (November 3rd).

As soon as Tipu heard of Maxwell's advance, he started post-haste for the Bāramahāl. By November 9th Tipu's light cavalry reached Kāvēri-patnam. On the 12th Tipu appeared in full force, and attempted, by a variety of evolutions, to find the means of attacking Maxwell with advantage, but the strong position assumed by that officer, his admirable dispositions and his promptitude in anticipating every design, frustrated these intentions, and the Sultān drew off. The same manœuvres were repeated on the

<sup>1</sup> His force amounted to about 15,000 men. For details see Wilson, *Madras Army*, II, p. 191.

<sup>2</sup> For details see Wilson, II, p. 193.

13th and 14th. Meanwhile Meadows had started in pursuit of Tipu. He crossed the Kaveri on November 8th, on the 14th he encamped at the south extremity of the Pass of Toppur. On the following day he cleared the Pass, and reached a camping ground at the northern extremity situated about 29 miles from Kāvēripattanam. Here a camp was espied six miles away. Thinking it was Maxwell's, the English fired three signal guns. In five minutes every tent in the supposed English camp was struck, and heavy columns were seen in full march to the west. Meadows now realised that he was in sight of Tipu's army. He did not give pursuit; his junction with Maxwell was more important. This was effected on the 17th at Pula halli, 12 miles south of Kāvēripattanam.<sup>1</sup> Tipu now decided to double back through the Toppur Pass and try his fortune in the Carnatic. On the 18th both armies were in motion, both pointing to the Pass of Toppur, and both intending to clear it in two easy marches. The two armies were actually preparing to encamp within four miles of each other, before they discovered each other's presence. Tipu's column had entered the Pass by the time the main body of the English army arrived on the camping ground. It was a golden opportunity for cutting off a portion of the enemy's infantry and attacking the remainder while entangled in the Pass. Meadows let the chance slip. Tipu's army cleared the Pass with the exception of three infantry battalions in the rear of the main column, which were intercepted and compelled to retreat in the opposite direction, and the majority of the cavalry, which disappeared towards Pennāgaram, and rejoined the main body by a circuitous route some days later. Tipu held on without halting for Irichinopoly, and Meadows' campaign was rendered abortive.

Shortly after Meadows was called to Madras to confer with Lord Cornwallis, who arrived there on December 12th. His arrival marks the second stage in the War. The English now had a definite objective, namely, Seringapatam. The Governor General concentrated at Vellore on February 10th. To meet his advance Tipu doubled back from the Carnatic via Chengam and Palakōdu. Cornwallis had feigned the invasion of the Baramahal. His real intention was to advance on Kolar by the Mogli Pass west of Chittoor. This plan he carried out on February 17th and on the 28th Kōlar fell.<sup>2</sup> Bangalore was stormed on March 21st. On May 4th Cornwallis started for Seringapatam but the rains set in, his commissariat broke down, and he had to return to Bangalore. By July he began a series of operations for the reduction of Tipu's

CHAI II  
VIII THE  
MYSORE  
WAR  
—

Campaign  
of Cornwallis  
1791

<sup>1</sup> For details of the brigading of the combined forces see Wilson II p. 201.  
He marched via Chittoor Palmaneri Mulbagal Kōlar Hoskote Bangalore

CHAP II.  
VIII THE  
MYSORE  
WARS  
—

Outlying forts Hosūr, Anchetti-durgam, Nīlagūi, Rātnagūi, were taken without resistance. Some sharp fighting under Major Gowdie was seen at Rāya-kōta, when the lower fort was stormed on July 20th; the upper fort surrendered two days later. About the same time Hudē-durgam and other small hill forts capitulated.<sup>1</sup> Garrisons were placed in Rāya-kōta, Anchetti-durgam and Hudē-durgam. The other places were dismantled. In September the British directed their efforts to reducing the country north of Bangalore.

Pennāgaram

In October 1791 a diversion was caused in the Bāramahāl by a force under Bakır Sahīb, an active young officer, son of the venerable Killedar of Dhāwar. He descended into Coimbatore and entered the Bāramahāl by the Toppūr Pass. His object was threefold; (1) to throw reinforcements into Krishnagiri, (2) to harass the English communications, (3) to sweep off in a southern direction the population and cattle of the whole District. Colonel Maxwell was despatched against him. The plunderers had ensconced themselves and then captives in the fort of Pennāgaram. Colonel Maxwell appeared before the fort on October 31st, and called on the garrison to surrender. In reply, the flag of truce was fired upon. The fort was instantly assaulted and carried by escalade with little loss to the assailants, but of the garrison two hundred men were killed before the indignation of the troops could be restrained. Bakır Sahīb soon found the Bāramahāl untenable, thanks to Maxwell's activity, and retired via Chengam to the Coromandel.

Krishnagiri

Maxwell now proceeded to Krishnagiri, and seized the Pēta by surprise on November 7th. His attempts on the Rock itself were repulsed.

Close of the  
War

Soon afterwards Maxwell rejoined the main army, which was again preparing for the march on Seringapatam. What followed does not concern this narrative. Tipu was brought to his knees before the end of February, and a peace was ratified on March 19th, which stripped Tipu of half his dominions, and crippled him with a fine of over thirty million rupees. By this treaty the whole of the present Salem District, except Hosūr Taluk, came under the Company's rule.

Interlude,  
1792-99

The interval between the Third and Fourth Mysore Wars contains little of interest, except from an administrative point of view. This is dealt with in its proper place. The military forces were placed under the charge of Captain Alexander Read, the first Collector, whose head-quarters were at Krishnagiri with the 15th

<sup>1</sup> Including Chendīyā-durgam, see note on p. 57

Battalion<sup>1</sup> The 1th Battalion<sup>2</sup> was at Pennagaram under Captain Loring, who died there in 1793. The 22nd Battalion was quartered under Captain Oram at Sundarndrup, with a detachment under Lieutenant Macdonald at Salem. The quarters of the 23rd Battalion were fixed at Attur under Captain Campbell and a detachment under Lieutenant Lang was posted to Nundkal<sup>3</sup>.

CHAP. II  
VIII THE  
MYOCHI  
WAR

The last Mysore War poses as little of interest so far as it concerns Salem District. Tipu never had a chance. His whole force did not exceed 33,000 foot and 15,000 horse. His territory was invaded from Coorg by General Stuart with 6,100 men from the Baramahal by General Harris with a well equipped army of nearly 30,000. Colonel Hall (the first Collector of Salem) secured abundant supplies for the advancing troops. General Harris left Vellore on 1 January 1799 and marched through the vale of Ambūr. On the 18th he was joined by the Nizam's contingent "consisting of above 6,000 of the Company's troops subsided by His Highness, about the same number of his own infantry including a proportion of Prons, the late French corps now commanded by British officers and a large body of cavalry." On the 28th, this army encamped at Kurimangalam. Thence it proceeded via Palalolu and Santamarimelly to Rāyākōla where it encamped on March 4th. Hostilities began on the 5th when

You'll  
 My or  
 War 1 1914

<sup>1</sup> D tie ki gallar now ti ti Carna e Infantry

Baillokijal is no other hill name. The following additional facts have been furnished by Mr J F Captin H I Murland from the regimental record of the 68th Barruss (Baillokiyan). At the close of the first week a detachment of the 4th Battalion sent two troops was posted at all directions; a company of the 4th Battalion Tirunelveli district were recruited there until December 1907 (Lt Innes) Tirunelveli District Barramahal hills. It is the present state of affairs under Captain Gabriel Doran with detachments at Virabhadra-durgam (Lt MacRae), Clebra-yadurga-m (Lt MacGregor) and Kungudi (Lt Grant). In 1907 and 1908 they were detachments at Balen (300 strong under Captain Innes) Virabhadra durgam (Lt Brown), Clebra ya durgam (Lt Carmick) and Kungudi (Lt Symonds). Clebra ya-durgam is about one mile from Namanda halli in the extreme east of Krishnagiri Taluk. Remains of fortifications and other buildings are still to be seen on the hill top, and on the plain to the north is a plot of land traditionally known as the mill-ground. The village site at the foot of the hill is no longer inhabited. Chobra yadurgam is referred to in Allan's Notes - a small but strong hill fort which fell to Maxwell on July 3rd 1901 the day after the capitulation of Rya-kota to Major Cowie (p 50 above). It is also mentioned as an important strategic stronghold in Supplement & Despatches of the Duke of Wellington edited by his son (1858) Vol II p 57.

<sup>2</sup> See Wills, p. 11, p. 23J.

\* Main Army 2080 Nizam's detachment 650 Nizam's Infantry force  
early French C 1820—Total 2050

<sup>6</sup> Beatson, 3.



CHAP. II.  
VIII. THE  
MYSORE  
WARS

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a detachment under Major John Cuppage occupied without resistance the small hill forts of Nilagiri and Anoheti-durgam. Hudē-durgam surrendered to Lieut -Col Oliver on the 7th, and Ratnagiri was occupied after slight resistance on the 8th. Meanwhile, on the 7th, General Harris had established his head-quarters at Kela-mangalam, and by the 9th his whole army was collected there.

At this moment Tipu was at Maddūr. A party of 1,500 horse had been detached to Hosūr, to watch the movements of the army, and to burn forage. It was the policy of General Harris to keep him in the dark, as long as possible, as to the route by which he would advance on Seringapatam. Three alternatives offered themselves. (1) The shortest route from Kela-mangalam was via Tali, Maralavādi and Kankanhalli; but "the Pass of Tali had never been examined, and it appeared that, besides the uncertainty of finding it passable for heavy guns, the probable time it would require to explore and to repair it would more than counter-balance the advantage which might be gained on the distance." The routes (2) via Ānekal and Kankanhalli, and (3) via Ānekal and Chennapatna, had already been surveyed, the former having been traversed by Lord Cornwallis in May 1791. The Ānekal-Kankanhalli route was determined on by General Harris after careful deliberation, the idea being to deceive Tipu into a belief that Bangalore was his first objective.

Lord Harris moved from Kela-mangalam on March 10th. The Sultan's horse harassed the advancing columns at first and succeeded, near the village of Gulisandnam, in cutting up a light company of the rear-guard of the Nizam's contingent. The army camped at Kalugondapalli (on the present Hosūr-Tali road) for the night, and owing to delay in the transport, was compelled to halt there during the 11th. The march was resumed on the 12th. On the 27th Tipu was defeated at Malavalli, and on May 4th Seringapatam was stormed and the Sultān slain.

DISTRICT  
GARRISONS

In the division of territory which followed the capture of Seringapatam, the Bālāghāt taluks of Hosūr, Denkanī-kōta, Kela-mangalam, Venkatagiri-kōta, and Ālambādi, with the Pālayams of Bāgalur, Bērikai and Sūlagiri were added to Salem District.<sup>1</sup> On November 5, 1799, a general redistribution of garrisons and detachments throughout the Presidency was effected, under the orders of Lord Clive, then Governor of Fort St George. Under these arrangements, Krishnagiri was selected as the head-quarters for the Bāramahāl, and Sankaridrug for the Talāghāt while a garrison at Rāya-kōta guarded the Bālāghāt. One

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<sup>1</sup> Aitchison's Treaties, V p. 188.

Battalion of Native Infantry was allotted to Krishnagiri and Rāyākōṭa, one Battalion to Sankaridrug, and five companies were detached from the latter to Garrison Salem. Nāmakkal and Attūr. Krishnagiri, Rāyākōṭa and Sankaridrug were made Government Commands in the Centre Division of the Madras Army while Salem, Nāmakkal and Attūr were classed among other posts or stations which were occasionally occupied by troops furnished by detachments from the principal stations.<sup>1</sup> Krishnagiri, Rāyākōṭa, Sankaridrug and Attūr were made ordnance stations. The garrison at Pennagaram was apparently withdrawn.

In 1814 four Native Veteran Battalions<sup>1</sup> were formed for garrison duties and shortly afterwards the garrison of the District seem to have been reduced, for, between 1816 and 1851, the only troops with few exceptions which figure in the lists were detachments from Native Veteran Battalions.

In 1823 Salem seems to have taken precedence of Sankaridrug as the chief military station in the Balaḡhāt. By 1824 Attūr had ceased to be a military station, by 1832 Nāmakkal had shared the same fate, and soon after 1832 Sankaridrug and Krishnagiri disappear from the list.

In 1830 Salem was transferred from the Centre or Presidency Division, to the South or Trichinopoly Division of the Madras Army and was allotted two companies of the first Native Veteran Battalion and in the following year Rāyākōṭa was attached to the Bangalore Command, and garrisoned by a company detached from Regiments stationed at Bangalore. This arrangement continued till 1857, when a general redistribution of the army was brought into force resulting in the withdrawal of detachments from out posts and the concentration of troops as far as possible in the head quarters of Divisions and Brigades. Rāyākōṭa was handed over to a half company of the 2nd or Arni Native Veteran Battalion, who were finally relieved by the Police in 1860.

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<sup>1</sup> 1st (in Madras) Native Veteran Battalion Head quarters Fort St George  
 2nd (in Arni) Native Veteran Battalion Head quarters Chingleput  
 3rd (in Ganjam) Native Veteran Battalion Head quarters Chicacole  
 4th (in Dindigul) Native Veteran Battalion Head quarters Dindigul

## CHAPTER III.

## THE PEOPLE

POPULATION—Growth—Density—LANGUAGE—RELIGION—CHRISTIANS—Roman Catholic Missions—London Mission—Lutherian Missions MUHAMMADANS—Muharram HINDUS—Villages—Houses—Dress—Tattooing—Food—Games. RELIGION—I Brahmanic—(A) Śiva—(B) Viṣṇu II Pāṇḍava Cult III Maṇmatha Cult IV Viṣṇu-Saivas V Śāṁśa Dēvatās, comprising (A) Ayyaṇḍi Cult—(B) Śakti Cults—(C) Demon Cults—Hook-swinging SOCIAL ORGANISATION—Caste—Right and Left Hand Factions—Polity—Oideals—Oaths CUSTOMS—Pollution—Childbirth—Customs of Childhood—Marriage Customs—Funeral Customs SURVEY OF CASTES—(A) Brahmans—(B) Non-Brahmans—(1) Agricultural—(i) Tamil—Vellālais—Pallis—Nāttāns—Agamṇḍaiyans—Uḍaiyāns—Vettaiyans—Malaiyālis—(ii) Telugu—Kūpus—Kammās—(iii) Kannaḍese—Vakkilḡas (2) Pastoral—Idaiyans—Kurubas—Gollas (3) Fishermen—Sembadavans (4) Hunters—Vēḍars and Bēḍars, (5) Traders—Chettis—Baiḡas (6) Industrial—(i) Weavers—Kaikōlars—Dēvāṅgas—(ii) Oil-pressers—Vāmyais—(iii) Toddy-drawers—Shānārs—(iv) Potters—(v) Salt-workers—Uppaiyans—(vi) Mat-makers—Vēḍak-kārans—(vii) Artizans—Kammālar (7) Labourers—Oddais—Pallans (8) Menials—Barbers—Dhobies (9) Military Castes—Marāthas (10) Sectarian—Lingāyats (11) Mendicants (12) Miscellaneous—Kanakkans—Sātāns—Koravas—Dommaias—Lambādis—Irulas (13) Panchamas—Pariahs

POPULATION.		THOUGH Census Statistics can claim no scientific accuracy prior to 1871, yet the estimates of population made at earlier periods since the British occupation are not without their interest. The marginal statement gives such figures as are available. It will be observed that, during a century of British Rule the population has nearly quadrupled, an eloquent testimony to the <i>Pax Britannica</i> . The total for 1901 was over half a million greater than the total population of Wales in that year, after the excision of
Year.	Population	
1797	591,252 <sup>1</sup>	
1800	612,871 <sup>2</sup>	
1835	905,190	
1838	898,233	
1850	1,195,365	
1861	1,493,221	
1866	1,619,233	
1871	1,966,995	
1878	1,559,896 <sup>3</sup>	
1881	1,598,640	
1891	1,962,591	
1901	2,204,974	
1911	1,766,680 <sup>4</sup>	

<sup>1</sup> Read's estimate of 594,252 excludes, of course, the Bālūghāt. The estimate for 1850 exclusive of the Bālūghāt is 1,054,958

<sup>2</sup> The figures apply to South Salem and Coimbatore—vide part II, p. 58

<sup>3</sup> Famine Census. Drop due to Famine of 1876-77

<sup>4</sup> Drop due to exclusion of Nāmakkal and Tirupattūr Taluks

Namakkal and Tiruppur the total for 1911 is about double that of Wales less Glamorganshire. CHAP. III

The fluctuations in population since 1871 is a matter of great interest in view of the devastations caused by the Great Famine of 1876-77. From columns 2 to 7 and 8 of the subjoined statement it will be seen that the Baramahal suffered far more than the Talaghat and recovered much more slowly; that the Bilaghat fared worse even than the Baramahal, failing to recover itself for three decades; and that, of the Talaghat taluks, Attur possesses by far the greatest power of resistance, being virtually famine-proof. It will also be noted that the rate of increase in the decade 1881-91 immediately following the Famine was except in Hosur, nearly double that of the next decade (1891-1901) and that in the latter decade the increases varied inversely with the decrease in 1881. By 1901 the southern taluks had recovered their equilibrium between population and food supply, and the northern taluks had not.

	1871-81	1881-91	1891-1901	1901-11	Total 1871-1911	Total 1871-1911	Total 1871-1911
	PER CENT	PER CENT	PER CENT	PER CENT	PER CENT	PER CENT	PER CENT
Hosur	- 7	+ 11	+ 11	+ 11	- 11	- 11	+ 31
Krishnagiri	- 11	+ 11	+ 11	+ 11	- 11	+ 11	+ 11
Dharmapuri	- 11	+ 11	+ 11	+ 11	- 11	+ 11	+ 11
Uttankarai	- 11	+ 11	+ 11	+ 11	- 11	+ 11	+ 11
Salem	- 11	+ 11	+ 11	+ 11	- 11	+ 11	+ 11
Tiruchengodu	- 11	+ 11	+ 11	+ 11	- 11	+ 11	+ 11
Attur	- 11	+ 11	+ 11	+ 11	- 11	+ 11	+ 11
Salem District	- 11	+ 11	+ 11	+ 11	- 11	+ 11	+ 11

Note. The figures in the above table are modified to show the percentage of increase or decrease in population from 1871 to 1911.

The number of persons per square mile in 1911 was 280 against 230 for Wales in the same year. The density in the Bilaghat is 161, in the Baramahal 224 in the Talaghat 392. Salem and Tiruchengodu are the most thickly populated taluks and Omalur stands third. Next to Hosur the most sparsely peopled area is Uttankarai.<sup>1</sup> Density

<sup>1</sup> The following statement shows the number of persons per square mile in each taluk in 1911:—

Hosur	161	Salem	487
Krishnagiri	166	Omalur	377
Dharmapuri	139	Tiruchengodu	480
Uttankarai	172	Attur	217

CILAP. III  
POPULATION

With the sole exception of Salem City,<sup>1</sup> the population shows no very marked tendency to gravitate to towns, of which only seven are recognised in the Census Lists<sup>2</sup>

LANGUAGE

Out of every 1,000 of the population, 747 speak Tamil as their house language, 148 Telugu, 76 Kanaresse, 22 Hindustānī, 4 Patnūli and 3 Marāthī. In other words, about three-fourths of the total population are Tamil, a little over one eighth Telugu, and a little over one-sixteenth Kanaresse

The percentage of Tamil speakers is 81 in the Talaghāt and 74 in the Bāramahāl, in the Bālāghāt it falls to 43. Telugu is fairly evenly distributed throughout the District, owing to the number of Telugu ryots who settled in the Talaghāt in the wake of Vijayanagar conquests. Kanaresse on the other hand is most in evidence in the Bālāghāt, where it exceeds 30 per cent, and in the Northern Bāramahāl Taluks of Krishnagiri and Dharmapuri, where it is just under 10 per cent. In the remaining taluks of the District the Kanaresse speakers are under 5 per cent, falling in Attūr to 2 per cent. Hindustānī, and also Marāthī, are more frequently met with in the Bālāghāt and Bāramahāl than in the Talaghāt, the proportion is highest in Hosūr, Krishnagiri coming second. This is clearly due to the circumstance that Hosūr and Krishnagiri have had a more martial past than the rest of the District. Patnūli (a dialect of Gujarātī, sometimes written in Telugu characters) is confined to the silk-weavers of Salem. The Lambādi dialect is spoken by 855 persons, mostly in Hosūr, Dharmapuri and Ūttankarai, and 202 persons (mostly in Ūttankarai) are returned as speaking the Yerukala or Korava dialect.

Tamil is understood throughout the District, except in certain parts of the Bālāghāt where Kanaresse predominates. The quality of the Tamil spoken is not pure, but a detailed account of the local dialect is beyond the scope of this book. Ryots are very apt to substitute *l* for *r*, and *vue versa*, especially with foreign words;

Salem City increased from 10,000 in 1801 to 70,000 odd in 1901—vide *infra*, Vol II, p 247

	1891	1901	1911
Krishnagiri	10,530	11,512	15,248
Attūr	9,295	9,873	10,992
Krishnagiri	9,726	10,116	10,857
Dharmapuri	6,939	8,102	6,158
Hosūr	5,756	6,695	5,913
Kūṇṇipattanam	1,157	4,951	5,171
Tiruchengōdu	7,511	8,196	1,615

e.g., "lubber" instead of 'rubber,' or "rantern" instead of "lantern" Not infrequently *v* (ω) is substituted for *p* or *b* (υ) (e.g., *வடகர* instead of *படகர*), and sometimes *y* (ω) takes the place of *s* (ச) (e.g. *சீரமயம்* instead of *சீரமயம்*). Another local peculiarity is the occasional substitution of *l* (ல) for *b* (ப), e.g., the familiar name *Subramanyam* is often corrupted to *Sukkrāmani* or *Sukku*, a change which suggests the familiar philological equation *equus* = *hippos*. The letter *ω* is usually pronounced like *er*.

Though most Muhammadans profess to speak Hindustāni, the house language of the Labbris is ordinarily Tamil, and of the Pindiris Telugu (p. 104). The majority of the Muhammadans in the northern taluks are returned as speaking Hindustāni, but in the ultra Tamil Taluks of Tiruchendur and Attur only two thirds and one half respectively, of the Muhammadan appear to know of the language.

The polyglot character of the District must have presented serious difficulties to Reid and his Assistants. The *paimash* records of Salem, Attur and Tiruchendur are written in Tamil. One fifth of those at Uttarakarai are in Tamil, two fifths in Kanarese, two fifths in Marathi. The Marathi is corrupted with a number of Hindustāni words. Nine tenths of the Dharmapuri records are in Kanarese, the rest being in Marathi. Tamil and Hindi. In Krishnagiri two thirds are in Kanarese, one third in Marathi. In Tirappattur, half are in Tamil, half in Telugu. Lastly in Hosur three fourths of the accounts are in Kanarese and one fourth in Marathi. Marathi was the official language of the District till 1851, when Mr. Phillips procured the Board's sanction for its abolition in revenue correspondence. In October 1851 the Board ordered that the practice of submitting *jamabandi* accounts to their office in Marathi should be discontinued, thenceforward the Marathi language ceased to have any official existence in the District.

Of every thou and inhabitants, 967 are Hindus, 25 Muhammadans and 8 Christians. The Muhammadan are above the District average in Hosur (50 per mille), Krishnagiri (45) and Uttarakarai (32). The Christians only in Salem and Attur (each 13 per mille). The proportion of Muhammadans for the District is less than half that for the Presidency.

Christians in 1911 numbered 15,002 or less than one per cent of the total population. Of these 584 were Europeans or Eurasians, and 14,418 were Indians. Of the Indian Christians 13,301, or 92 per cent were Roman Catholics, the remaining 8 per cent being divided among the various Protestant denominations, 602 (rather

CHAP. III  
LANGUAGE

RELIGIONS

CHRISTIANS

CHAP. III  
CHRISTIANSRoman  
Catholic:

less than 5 per cent ) belonged to the London Mission,<sup>1</sup> 177 to the various Lutheran Missions, 124 were Anglicans, and the remainder were attached to minor sects, or were unspecified <sup>2</sup>

St Francis Xavier, the Apostle of India, came from Portugal to Goa in 1540, and made innumerable converts during the ten years of his ministration in the country. The work begun by him was taken up by the Jesuit Fathers towards the end of the sixteenth century. In 1606 the celebrated Robert de'Nobili, a relation of Pope Julius III, arrived in Madura, and entered on a career of preaching which lasted 40 years. His early work was in Madura. Deeply versed in all the languages and customs of the country, he made himself "all things to all men" to win the people to the faith. He adopted the habit of life of the Brahmins, was attended by Brahman servants only, and observed in the minutest particulars the customs of those in whose midst he sojourned.

In June 1623, after he had set the Christian Church at Madura on a firm basis, Robert de'Nobili left Madura for the north. Tirunala Nāyaka had but lately acceded to the throne, and had made Trichinopoly his residence. There were a few Christians at his Court, but de'Nobili could do little work among them, as every one was in a turmoil of warlike preparations. De'Nobili, therefore, pursued his journey to Sēda-mangalam (in Nāmakkal Taluk), where he was well received by the reigning prince, Rāmachandra Nāyaka, a vassal of Madura, who offered him a handsome site on which to build a church. Robert de'Nobili, however, intent on further conquests, was forced for the moment to decline the generous offer and pushed on to Salem, then ruled by Salapatti Nāyaka, another feudatory of Madura. At the outset, the populace of Salem adopted an attitude of hostility to the efforts of the "great Sanyāsī." Every gate was shut against him, and he had to content himself with the shelter of a wretched *chāvadi*, exposed on all sides to wind and rain. Here he remained forty days, during which he fell seriously ill. At length one of the townsfolk, moved with pity, offered him the shelter of his house, the offer was accepted, and everything at once assumed a new

<sup>1</sup> The mission returns give a total of 1,108 which includes, no doubt, most of those who are "unspecified" in the Census returns.

<sup>2</sup> Mission work seems rather stagnant, if the marginal figures are correct.

Year	Number of Christians	The totals exclude figures for Nāmakkal and Tirupattur. Even then the total for 1911 is lower than that for 1901 by 12 per cent, and has even fallen below that of 1891, while the increase between 1881 and 1901 is only 13 per cent against 51 per cent for the total population of the same taluks.
1881	13,950	
1891	15,576	
1901	16,634	
1911	15,003	

aspect. The preacher recovered his health, the feelings of the people changed, those who had hitherto rejected the Apostle became eager to hear him. The Raja of Salem expressed a desire to see him, and offered to grant him whatever favour he desired. De Nobili replied that he desired nothing but his friendship. The prince assured him he would always remain his friend, and allotted him a house in the Brahman quarter to live in. People flocked to him for instruction, and a number of miracles won their conversion. Among his most earnest listeners was Tirumangala Nāyaka, elder brother of Ramachandra Nāyaka, the Raja of Senda mangalam, who had driven him from his kingdom. About the end of 1624 Robert de Nobili left Salem for Cochim to visit his Provincial. The Salem Mission seemed firmly established, and there was every prospect of Tirumangala Nāyaka and his sons, the eldest of whom was his apparent of the Senda mangalam chieftaincy embracing Christianity. Political intrigues, however, made havoc of his plans, and Tirumangala Nāyaka had to flee for safety from Salem to the Raja of Moramangalam.<sup>1</sup> There he wrote to Robert de Nobili to come and baptise him with his family. Robert responded to his call, but thanks again to political intrigues, he met with a very cool reception at the hands of the Raja, who granted him no place of residence. De Nobili had to content himself with a wretched hotel. However, before long, Tirumangala brought him his four sons to be baptised, and after some hesitation he himself received baptism on Christmas Day, 1625. Numerous conversions followed, a church was built, and the mission prospered. 'Moramangalam' was placed in charge of Father Immanuel Martini<sup>2</sup> who had come with Robert de Nobili from Cochim in the previous year, and Robert returned to Madurai (1626 A.D.).

The subsequent history of the Moramangalam mission is lost.<sup>3</sup> The zeal of the Jesuit Missionaries, however, did not flag.

<sup>1</sup> Faunay *Histoire de Malabar* Vol. I, p. xiv of Bertrand *La Mission du Malabar* Vol. II, p. 50-1.

<sup>2</sup> Possibly one of the Gatti Mudaliyars of Amarakundi, assuming the modern village of Moramangalam, vide p. 67. In Bertrand Vol. II, p. 24.

Moramangalam is said to be eight leagues from Salem. Moramangalam is about 5 miles north-west of Omalar. The Malabar of Moramangalam are mentioned in an inscription of the 14th year of Jatvarman Sundaravardya II, 1200 A.D. vide G.F.N. 23 of 1900.

<sup>3</sup> See Bertrand Vol. II, p. 21 n. 1. According to Faunay p. v Ant. Vico was in charge.

<sup>4</sup> Father Martini was in charge in 1633 (Bertrand Vol. II, p. 241), in December 1638 Father Izzi wrote: 'The Fathers are building houses and churches at Moramangalam, a place near Salem.' But after 1625 the letters are silent.



CHAP. III.  
CHRISTIANS

It is possible that in 1648 Robert de'Nobili revisited the Christian settlements he had founded on his way to Mylapore where he spent the last eight years of his life<sup>1</sup>. In about 1650 the Mysore Mission was founded from Goa, and their centre of operations appears to have been Seringapatam. In 1675 Father Jean de Britto visited Dharmapuri, where he found a flourishing mission in charge of two European priests, Fathers Antoine Ribeira and Moucciarelli<sup>2</sup>, whom he describes as "Missionaries of Mysore"<sup>3</sup>. In 1678 Omalūr and Salem are spoken of as Missionary "provinces" attached to the Madura Mission<sup>4</sup>. Between 1678 and 1685 no fewer than six Fathers in the Madura Mission died, and, owing to the paucity of workers, the Madura Mission handed over a large tract of country, including most of Coimbatore District and part of Salem, to the Mysore Mission<sup>5</sup>. It is also recorded that Father de Britto, after his return from Europe, made his way from Gingee through the wild forests of the Javādīs to Dharmapuri whence he proceeded to the Marava country, the scene of his martyrdom in 1693.

Meanwhile, in 1663, the Capuchins landed in Pondicherry and assumed charge of the European congregations. In 1689 the Jesuit Fathers, who had been expelled from Siam, took over mission work among the Indians. Another wave of missionary enthusiasm brought Father Beschi,<sup>6</sup> with a body of priests from Goa, to evangelise the Tamils. Early in the eighteenth century there were mission stations at 'Capinagati' and 'Caguti' in Hosūr Taluk, and a letter from Father San Iago to Father Manoel Savay, dated "Capinagati, 7 August 8, 1711" relates how Father Dacunha was ill-treated and wounded at Caguti, and died of his wounds at Capinagati. It was perhaps in the early part

<sup>1</sup> Robert de'Nobili died on January 16, 1656, at the age of 80.

<sup>2</sup> Bertrand, Vol III, p 255

<sup>3</sup> According to the account prepared for M<sup>r</sup> LeFanu by Father Thirion they were called Susir-pere-Swāmī and Antomū. "Tradition has it that, in the outset a European priest was appointed exclusively to minister to the higher castes and was called the 'Priest of Brahmins', while another, called 'Pandāram-Swāmī' ministered to the Pariahs, so that caste prejudices should not stay the progress of conversions."

<sup>4</sup> Bertrand, Vol III, p 296

<sup>5</sup> These particulars have been kindly supplied by the Rev Father L. Besse of Trichinopoly.

<sup>6</sup> Father Beschi served the Madura Mission from 1711 to 1740, when he retired to the Malabar Coast. He died there on February 4, 1747.

<sup>7</sup> See *Missions de l'Inde*, Vol I, p lxxv. Capinagati is probably to be identified with Kappirānatti, half a mile north of Kela-mangalam, and Caguti might be Kadūdi, 7 miles south-east of Kela-mangalam. If these identifications are correct, M<sup>r</sup> Launay should have written "south east" instead of "south west" but the distances given by him are approximately accurate.

of the eighteenth century that the Christian settlement of Tigalarahalli (1½ miles north of Ialali), was colonised from Dharmapuri and Ganjim (Serlingapatam) under Goanese influence. When Tigalarahalli the community migrated<sup>1</sup> to Matagondapalli where land was granted them, it is said by the villagers in gratitude for rains which fell in a season of drought in answer to the prayers of the new settlers.

By the middle of the eighteenth century it was estimated that the number of converts amounted to three millions. But misfortune was at hand. In 1773 the Society of Jesus was suppressed "a misfortune felt as irreparable to the present day for the missions of India, founded at the price of so many privations, being deprived of their missionary, many of the Christian communities were lost and it was not till the beginning of the nineteenth century that the work could be seriously taken on hand. As a temporary measure, on the destruction of the Order the care of their congregations was made over to the Bishop of Verapoly. In 1776 the Mission of the Karnatic was entrusted to the priests of the Paris Society of Foreign Missions, in whose charge Salem District still remains. But before the work of reconstruction could be got under way, a still more serious blow to the Christian cause in Salem District was inflicted by the persecutions of Tipu.

The history of Tipu's persecution concerns more directly the history of Mysore. It began in 1781 and continued till 1787, when Tipu received the envoys of Louis XVI, and negotiations were opened for its cessation. Meanwhile missionaries were expelled, churches destroyed, and Indian Christians given the choice between the 'Honour of Islam and death'. The Christian communities at Capinagati and 'Caguti' vanished. The churches at Tigalarahalli Chikkana halli (near Anekal) and Selvehuppam (near Matagondapalli) were swept away and all that remains is a tamarind tree in Tigalarahalli and a stone cross in each of the other two hamlets which mark the traditional site of the buildings which perished. Orders were given for the destruction of Kovilur (near Adaman kottai) and Kadagattur, but the other two settlements, as well as Edappadi and Kalkaveti, appear to have survived the storm.

On the defeat of Tipu after the Third Mysore War the work of reconstruction began in earnest, under the auspices of the famous Abbé Dubois<sup>2</sup> who fled from the horrors of the French

<sup>1</sup> The reason for this migration and its date are not known vide Lannay loc. cit.

Père Thirion loc. cit.

<sup>2</sup> A letter of the Abbé Dubois to Colonel Reil dated 1 September 1794.

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Revolution" in 1792, and was attached to the Pondicherry Mission. The Abbé was the fourth of the Missionaries sent for the work of reorganisation by Mgr Nicholas Champenois, Bishop of Doliche and Vicar Apostolic of Pondicherry.<sup>1</sup> "We took profit," wrote the Abbé in 1793, "of the tolerance and protection accorded by the British to every religion to penetrate into the provinces acquired by them, and took care of the Christians dispersed by the persecution of Tipu Sultan. We gathered together three or four thousand souls in four or five of the principal churches, and I took charge of the congregation."

The Abbé's work lay more particularly in the territory ceded by Tipu and he seems to have had a special fondness for Salem District. The ruined churches were rebuilt, partly at the Abbé's expense, and partly by the congregation. In 1797 the Abbé had occasion to complain to Colonel Read that efforts were being made by certain Goanese Missionaries to subvert his spiritual authority, and oust him from his churches.

"Black Priests," he wrote, "have arrived from the Malabar Coast in this country, and lodged, without my permission, without even preventing me, in my several churches. Amazed by the boldness and impoliteness of such a conduct, I asked the cause of it, when I was answered that they came to take this mission from me, and to take possession of all the Christian churches in Bāmahāl and Salem's country, saying that I was nothing else but an usurper, and that if I should oppose any difficulty to their undertakings, they were bearers of orders from the Right Honourable the Governor of Madras to compel me to leave without delay this country, and that the orders of which they are bearers are of so compelling a nature that they leave no choice or alternative. Their bold and determined discourses filled me with surprise and care. The calumnies they have spread everywhere against me among these ignorant and credulous people, by saying that I am a French priest, and that all the Frenchmen have, since their revolution, fallen into heresy and have been, without exception, excommunicated by the Pope, that the doctrine I am announcing is not the true doctrine of the Roman Catholic Church, that the English Government, sensible of all these motives, has entrusted them with the charge of all the missions in this country, these and a thousand other absurd discourses, and above all their likeness, by colour, manners and morals, with the people of this country, have won them the affection and confidence of all and they are received and triumphing in all my churches, while despised of all, I am obliged to fly from a cottage to another, and I hardly meet with persons compassionate enough to give me shelter in their thatched houses."<sup>2</sup>

<sup>1</sup> The Abbé was born in 1765, and ordained in the Diocese of Véziers in 1792, the year of his departure for India. He returned to France in 1823, and at once became Director of the Missions Étrangères in Paris. He died in 1818 at the age of 53. See *Hindu Manners, Customs and Ceremonies* (ed. H. K. Belvalcham), Clarendon Press, 1897.

<sup>2</sup> Letter of Abbé Dubois to Colonel Read, dated September 13, 1797. See *Correspondence between Abbé Dubois and Col Alexander Read on the subject of the Disputes between Abbé Dubois and the Black Priests*, Government Press, Madras, 1805.

Col Reid replied that he could not interfere in matters of spiritual jurisdiction, and advised the Abbe to compound with his persecutors. The Abbe then waived the question of spiritual right, but claimed compensation for the cost incurred by him in building "Churches and Lodgings" in the District. The correspondence does not state exactly how the matter was settled, but the Abbe's work by no means suffered. The British authorities allowed him an annual grant of Rs 12 for the church at Dharmapuri Kōvilār and similar grants for those at Kalliyeri and Tiruppattūr. After the fall of Seringapatam he was invited<sup>3</sup> to proceed thither to reorganise the Mysore Mission, and he worked there till 1823. He did not however lose interest in Salem District, and used periodically to visit Rāyākōta and Kṛishnāgiri. Major Bevan gives the following account of him —

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He presided over the whole of the Catholics in the Salem and Bramah districts. A residence of thirty years in India and a life spent among the natives on a most friendly and intimate footing, whose dress and habits he took measure adopted combined with his talents and other acquirements enabled him to form a just estimate of the character and traits of the Indians. His flock looked up to him with the esteem and reverence that he merited. His views with reference to the conversion of the heathens were rather agnostic. He warmly advocated the rights and privileges of the Hindu, especially the sacred part declaring that they possessed the moral and correct feelings which formed the bond of social intercourse and the basis of domestic happiness.<sup>4</sup>

The history of the nineteenth century is one of steady progress. In 1838 Gregory XVI established the Vicariate Apostolic of the Coast of Coromandel. In 1850 Pius IX divided the field into the three Apostolic Vicariates of Pondicherry, Mysore and Coimbatore. In 1886 Leo XIII constructed the Vicariate Apostolic of Pondicherry into an Archbishopric and Mysore became a Diocese. A year later Pondicherry was made the Metropolitan See of an Ecclesiastical Province. In 1899 Leo XIII erected the Diocese of Kumbakōnam by dismemberment from the Archdiocese of Pondicherry.

Salem District at present is divided between the Archdiocese of Pondicherry, the Diocese of Kumbakōnam and that of Mysore. The major portion of the District falls within the

<sup>1</sup> For building Kalkaveri's Church and lodging 10 rupees for Edappalli's lodging 51 rupees for Dharmapuri lodging 4 rupees for getting a statue of St Peter for Tiruppattūr's church 18 rupees—Total 209 rupees. (Letter of October 8 1794)

<sup>2</sup> Taunay Vol I p 191

<sup>3</sup> According to the *Mysore Gazetteer* Vol I p 483 the invitation came from the Catholic congregation. Mr Beauclercq refers to a statement that the invitation was given by Col Welleley himself (*His Majesty's Forces and Company* p 111)

<sup>4</sup> *Thirty Years in India* Vol I p 74

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jurisdiction of the Pondicherry See, and contains nine stations. In the Talaghatt there are stations at Salem, Attūr and Akkavaram<sup>1</sup> half way between the two a fourth at Setti-patti, a hamlet of Karaalipuram, near Omalūr and a fifth at Elappādi. On the Shevarōys, Yercaud and Balmadies are treated as one station. Dharmapuri Taluk is served by Kōvilūr near Adamankōttai, and Kadagattūr. The jurisdiction of the former extends over the southern part of Uttamūr Taluk. Krishnagiri Taluk is served by the mission at Elattagiri, and the northern portion of Uttamkarai from Kōvilūr three miles from Tiruppattūr town. In 1907 eight French and two Indian priests were working in the portion of the District included within the limits of the Archdiocese. The Diocese of Kumbhakōnam is bounded on the north by the Vellar, or rather that branch of it which in Salem District is called the Swāte-nadi. It contains two stations, viz., Kōnēri-patti in the south of Attūr Taluk, and Kakkavēri (Kākkavēri) near Risipuram. There is only one Salem station within the Diocese of Mysore, namely Mattigiri.

The congregation of the European and Native Sisters of St. Joseph of Cluny have a branch at Yercaud, where a boarding school is maintained. At Yercaud there are also Convents belonging to the Presentation Nuns of St. Joseph's Vepery and St. Mary's, Madras. The Congregation of the Native Nuns of the Sacred Heart of Mary established in 1811 under the rules of the Third Regular Order of St. Francis of Assisi for the instruction of native girls, maintain schools at Akkavaram, Kōvilūr, Salem, Setti-patti and Elattagiri.

The London  
Mission<sup>2</sup>

In June 1827 Messrs Tyerman and Bennet, on behalf of the London Missionary Society, selected Salem as a field for missionary effort, and in October of the same year the first Missionary, the Rev Henry Crisp, began his task. He took over from the Collector, Mr M D Cockburn five small schools, which were at the time under the Collector's management. Mr Crisp met with a good deal of opposition, and in Ammāpet he was mobbed and stoned. In 1829 he was deprived by death of the devoted assistance of his wife, his own health gave way shortly after, and in 1832 an attack of malaria proved fatal. In that year the first church was built, and two converts were baptised.

Mr Crisp's successor was the Rev George Walton, an East Indian, whose work, lasting over eight years, was crippled by ill-health. Mr Walton got involved in serious loss by litigation for

<sup>1</sup> Hamlet of Kāri-patti

<sup>2</sup> The information on the London Mission has been furnished by the Rev W Robinson

which he was in now a responsible, the famine of 1833 added to his troubles in 1839 Mrs Walton died and two years later he himself succumbed

Shortly before Mr Walton's death he was joined by the Rev J M Leebler, a distinguished Tamil scholar, who had been associated with the great missionary Rhenius Mr Leebler vigorously revived the Mission work in outlying stations, specially in Attur taluk. Ably helped by his wife, he opened homes in Salem for training the children of converts, and taught them weaving, carpentry, blacksmiths work mat making and other industries. Artizan missionaries from Germany were employed, and, thanks to the efforts of Mr C Rahm who for ten years developed the work with unflagging effort the Industrial School prospered

In June 1861 Mr Leebler died. What followed was a series of blunders worse than crimes. "Two elderly Missionaries of the old regime" writes the Rev J P Ashton, "had seen fit to smash up in one day the two boarding schools and the industrial school. I could never understand the reason of this step unless it was they were much too successful and financially prosperous institutions to be tolerated in a mofussal station. We juniors could only helplessly look on at the destruction."

In 1862 the Rev G Mabbs and his wife came to Salem and had to inherit the blunders of their immediate predecessor. Papers and documents were in a terrible state of confusion, and the Mission is indebted to the careful patience of Mr Mabbs for reducing the chaos of the Mission records to order. Mr Mabbs was succeeded by the Rev W L Morris who had laboured already in Coimbatore and had a unique mastery over the dialectical vagaries of the Tamil language. His career was prematurely cut short by an attack of sun stroke and early in 1870 he was relieved by the Rev Henry Toller who died of cholera within a few days of his arrival leaving his young widow to return home in the ship which brought her to India as a bride.

In 1862 the Rev M Phillips was appointed to Tiruppattur and took up his residence in that station. M Phillips laboured earnestly as a vernacular preacher, and gave a great impetus to work in the northern half of the District. When Mr Toller died, the Directors of the Society decided to give up Salem. In 42 years four Missionaries and three of the ladies of the Mission had died, and two men had been compelled to retire because of broken health. It was therefore declared advisable to ask the Arcot Mission to take charge of Salem. This proposal was set aside however, and the Rev Mr Phillips was directed to take over the

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—

work at Salem. He did so retaining Tirupattūr. Henceforward the work of the Mission steadily progressed. In 1891 the Australian Auxiliary Society sent Miss Cox as a Zenana Missionary. After 11 months of work she was compelled to retire owing to ill-health, and was succeeded by Miss Crouch and Miss Lodge. In 1908 the Rev. Geo. Wilkins started mission work in Hosūr, in connection with the Bangalore Kanarese Mission.

In 1907 an interesting work was started among the Koravas of the Salem-Āttūr valley, a number of whom had expressed a desire to become Christians and lead a settled and honest life. As many of them were on the 'K D' register, and had no permanent abode, it became necessary to bring them together into one settlement. Mr. Robinson accordingly darkhasted for a piece of waste land near Sukkampatti, about half way between Salem and the Manjavādī Ghāt, and settled ten families upon it. The people built their own houses and pay kist for their land through the Mission. The Mission assumed responsibility for the good conduct of the settlers. A code of rules was drawn up and strictly enforced, the catechist in charge has to see that each member of the community is in his house at night, and enters his name in a register, and a Police constable visits the place every night and checks the register. Crime has not been entirely banished, but it has decreased to a surprising extent, and on several occasions the villagers themselves have reported cases of theft, and given the offenders over to the authorities. The settlement is now known as Elizabethpet, and in 1912 numbered 56 souls. A similar settlement was established in 1909 at Muttampatti by Mr. Robertson, and in 1912 it numbered 84 members.

an unworked field. In the following year a second station was opened at Ambar by the Rev. J. Mohr. In the latter part of 1897 work was taken up in Vaniyambadi by the Rev. R. Leche, and in the following year the Rev. G. O. Kellerbauer completed the chain by establishing a station at Bargar. The four stations of Ambar, Vaniyambadi, Bargar and Krishnagar form a compact little district for concentrated effort.

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CHRISTIANS

The Leipzig Evangelical Lutheran Mission began work on the Shevarovs in 1862 and the first chapel was built on the hill on which Mr. Rehms lungelow now stands. A new chapel was begun in December 1874, and consecrated in the following June. It stands in the quarter of Yercaud known as Lutherpet.

A branch of the Danish Missionary Society was opened on the Shevarov Hills in 1883 by the Rev. Kofod who had to visit Yercaud on account of ill health. The mission station is located on the flank of the Shevarovian about 3 miles from Yercaud. Most of the missionary's work is among the Malayalis.

Other  
Mission

The Society for the Propagation of the Gospel maintains an Indian Priory at Salem.

The Muhammadians number in all 13,421. Though they represent only 2½ per cent of the total population of the District their local settlements are of no small importance. This is especially the case with the chief centres of trade, and with places which in former days were garrisoned with troops. In such localities they sometimes exceed one fourth of the total population.<sup>2</sup>

MUHAM-  
MADIANS

Muhammadians are commonly spoken of as divided into two classes, Dakhnis and Labhais, the former, as their name indicates being regarded as immigrants from the Deccan, the latter as descendants of indigenous races.

The Dakhni class taken elvies as Shonkhs (21,387) Saiyads<sup>3</sup> (6,800) Pathans (7,115) and Mughals (697) but thanks to the fact that they are untrammelled by endogamous laws these divisions have little or no ethnic significance. Their house language is Hindustani.

Dakhani

The Labhais who are returned as 3,851, are supposed to be of almost pure Dravidian descent. Their house language is Tamil.

Labhai

<sup>1</sup> Incl. of the Pioneer's previous experience in Indian Mission work under the Leipzig Mission which they left owing to their strict adherence to the doctrine of scriptural inspiration.

Eg. Denkanikot. Hassan, Krishna, Kalamandalam etc.

<sup>2</sup> Strictly speaking a Saiyad and a direct descendant of the Prophet a Sheikh a direct descendant of one of the first three Khalifas a Shurif is the son of a Sheikh fatherly a Saiyad not father.



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and many of them do not understand Hindustānī. In most respects they are orthodox Sunnis. It is said<sup>1</sup> that they observe a number of Hindu customs but no evidence of this is forthcoming so far as the Labbais of Salem District are concerned. They are a frugal and industrious community, and persevering traders.

Panjāris.

In addition to the Dakhanis and Labbais, there is a section of Muhammadans who speak a corrupt form of Telugu, and are variously known as Panjāris, Panjāris, Panju-vettis, Achu-kattis or Dūdē-kulas<sup>2</sup>. As their name implies, their distinctive means of livelihood is cotton-cleaning, they are also weavers and mat-makers. There are several settlements of them<sup>3</sup> in Āttūr Taluk, and they are to be found in Ammāpet, Tāra-mangalam, Rāsipuram, Hosūr, Matugiri and Bōnkai. It is said that their customs approximate closely to those of the Hindus, that both men and women dress like Hindus, that the women wear a *pottu* of red *kunkumam* on their forehead, and that the men sometimes shave the beard and wear a *kudumi*, *tālī* is tied at marriages, they adopt Hindu terminations (Appa, Amma, etc.) to their names, *goshā* is not observed, they sometimes worship in Hindu Temples, and at Bakrīd do *pūjā* to the implements with which they earn their livelihood, on the analogy of the Hindu Āyudha-pūjā. Such practices are, however, by no means universal among them, and the modern tendency is towards assimilation with orthodox Muhammadan observances.

prevalent in the District is also discountenanced by the strict Mu alimīn. The bodies of Pīrs are popularly supposed to be incorruptible, miracles are performed at their tombs, and oblations (*urs*) are offered on the anniversary of their death. It is a curious feature of these tomb-cults that Hindus frequently take part in them.<sup>1</sup>

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MUHAM-  
MADAN

The three chief Muhammadan festivals are, as elsewhere (1) <sup>1</sup> tival Ramzīn, (2) Bakrīd and (3) Muharrām. The Ramzīn *Kutb* celebrates the close of the Lenten Fast which is observed throughout the month of Ramzīn. The Bakrīd commemorates Abraham's intended sacrifice of Ishmael (who in Muhammadan tradition takes the place assigned to Isaac in the Hebrew version) and is celebrated on the ninth day of the month Zilhaj. On both the Ramzīn and Bakrīd *Kutbs* all male Muhammadans shave themselves and bathe and, dressed in new clothes of the purest white with shawls turbans and vests of the gayest colours, flock en masse to the *Idgas*, or praying walls, situated on the outskirts of their town or village and offer prayers. The Bakrīd is also celebrated in each household that can afford it by the sacrifice of a sheep. To die on either of these festal days is held to be most fortunate and the bodies of those who so die are carried to the *Idga*, and special prayers are recited over the biers at the conclusion of the *Kutb* service.

As already stated the thirteen days festival of Muharrām, <sup>M</sup> harrām which commemorates the defeat and martyrdom of Husayn at Kerbelā (680 A.D.), is accompanied by many ceremonies which violate the principles of Islam. The centre of operations is a *Malh* called *Ashūr khana* or *Allāsicāmī Haul* an unpretentious building where the *panyas* are kept and where the *talūts* are constructed. The *panya* is a metal device mounted on a pole, which is supposed to represent the standard of Husayn its shape varies sometimes it is in the form of a hand sometimes of a *fleur de lis*.<sup>2</sup> The *talūt* is a model of a mausoleum, constructed of paper tinsel mica etc, mounted on a platform which is carried on the shoulders of men in the manner of a Hindu wheel-less car.

Among the most pleasing features of the Muharrām celebrations are the *Gyros* or troupes of brightly clad boys who enliven the towns and villages with songs and dances. Of the different gyuses there is infinite variety. In Salem City these *Gyros* are organised on an unusually elaborate scale, each quarter of the

<sup>1</sup> The first is the *Idga* of Abdul Kadir who was born at Bagdad A.H. 471 (1078-9 A.D.) and died A.H. 671 (1272 A.D.) See *Qaṣṣat al-Islām* p. 13.

<sup>2</sup> Vide the illustrations in *Qanoon-e-Islām*.

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town having its own particular masque<sup>1</sup> Roughly speaking the Salem *Giros* are of two types, the *Nānak*<sup>2</sup> type and the *Pākhand* or *Sanyāsi* type

In addition to the *Giros*, the Muharram is made the occasion for a great display of individual *vēshams*, of which the familiar *puli-vēsham* or tiger-masque is the most popular The variety of guises is, however, too great for detailed description, and the processions are swelled by athletes (*parihvāns*) from the local gymnasia (*tālīms*) who give elaborate exhibitions of sword-play, wrestling, fencing with sticks and clubs, and the innumerable feats of skill and dexterity in which athletic Musalmāns delight

The opening days of the festival are spent in preliminary rites and ceremonies The *panjās* are taken out daily from the 6th to the 10th days On the evenings of the 5th, 6th, 7th and 8th days, it is usual for the *Giros* to visit one another at some selected rendezvous (*chauh*), and the night is passed in songs, and dances, and ribald repartee which sometimes leads to blows The favourite meeting places are in Shevāpet, Salem, Pension Lines, and the Fort The Fort *chauh* attracts a specially large concourse, on account of its side-shows and tableaux<sup>3</sup>

On the ninth night all the *tābūts* and *panjās* are carried in torchlight procession through the main bazaar street, accompanied by the *giros* and their supporters, the *tālīmīdars*, and a vast crowd of Hindus and Muhammadans of both sexes The order in which the *giros* march is prescribed by custom, and should one *giro* dash forward to get in front of another which claims precedence, a free fight is likely to ensue On the afternoon of the tenth day (the *Shahādat-ka-rōz* or Day of Martyrdom) *tābūts*, *panjās*, *giros*, etc., are assembled on the left bank of the river above the bridge, and conducted in procession through the two Agriahārams to the river bank, beside the *anaikat* near Fischer's compound The lads who carry the *panjās*, some of whom are mounted on ponies, not infrequently display the most extraordinary symptoms of religious hysteria, swaying to and fro like drunken men, oblivious to their surroundings, and apparently endowed with preternatural strength When the procession arrives at the *anaikat*, the *panjās* are taken out of the *tābūts*, and the domes of the *tābūts* are taken off and placed inside All the

<sup>1</sup> A list of 47, by no means exhaustive, is given in *Qanoon-e-Islam*, pp. 189 to 216

<sup>2</sup> Apparently connected with Nānak, the founder of the Sikhs. See *Qanoon-e-Islam*, pp. 212 and 435

<sup>3</sup> See *Qanoon-e-Islam*, p. 208 Several of the tableaux therein described are to be seen at the Fort *chauh*.

*panjis* are sprinkled with water and *satthal* is offered. The *tabuts* are covered with cloths and carried back to the *Ashūrkhana*, kept there for three days, and then dismantled. The *panjis* are carefully stored, and the festival is at an end.

One of the most distinctive features of the Muharram in the larger towns is the fire walking ceremony, which usually takes place on the eighth or ninth night of the festival. One or more circular pits (*alir*) are dug in the public street or in an open space fronting one of the *Allahgani Houses*. The pits are from 4 to 6 deep, and from 8 to 10 in diameter. In the afternoon a bonfire is lighted in each pit and is kept burning till about midnight. The flames are then allowed to die down for half an hour or so, and sometimes some salt is sprinkled on the embers to prevent the flames from flickering. A few steps are then cut in the earth of the pits edge, and the devotees are led up to the brink one at a time. The devotees are usually in a frantic state of religious excitement and shout 'Alī Alī'. Then one by one they run down the steps on to the glowing embers, walk across, climb up the other side, turn to the right, rush along the pits brink back to their starting place and repeat the performance twice. Their friends then douse them with water, the *affatus* leaves them, and in a few seconds they become ordinary mortals once more. What connection these sensational performances have with Islam is not clear, and it is not at all uncommon to find Hindus among the devotees.

In the Talaghat and in the southern and eastern Baramahal the village site (*grama nattam*) is usually open, but in the Bilighat and in the portions of the Baramahal that adjoin the Bilighat villages were formerly protected by defensive walls and a fort, which in many cases are still in a fair state of preservation. Some villages are surrounded with a hedge of the milk hedge plant (*Euphorbia tirucalli*) and on the hills a stout palisade of split bamboo fencing is not uncommon. The houses are usually built in fairly regular streets and are not scattered. Sometimes the houses occupied by the several households of a joint family are grouped in a fenced compound. Brahmans, Muhammadans, and some of the larger Non-Brahman castes, usually live in separate streets or quarters, Pariahs and Chukkers are relegated to hamlets (*Paracheris Sallin nattams*) of their own, situated as a rule at some distance from the main village, and they do not intermingle with one another. Most villages are provided with a platform (*jagili*) of earth rivetted with stone, about 3 in

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Villages

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HINDUS

height shaded by a banyan or some other tree, where the village elders foregather for gossip or for the settlement of disputes. An open *maidān* or green, where the villagers congregate on festival occasions, is usually to be found in the centre of the village, with the principal village temples adjoining it. The commonest suffixes for rural place names are *-patti*, *-doddi*, and *-halli*, which are respectively the Tamil, Telugu and Kannaḍese equivalents for "cattle-pen."

Houses.

Most of the rural population lives in tiled or thatched houses a terraced house being regarded as the mark of a wealthy man. Houses of more than one story are rare. Thatched houses predominate in the Talaghāt and on the hills, and tiled houses elsewhere. The favourite thatching material is kambu straw, paddy straw, chōlam stalks, palmyra leaves, and coco-nut *kāṭṭis* are also used when available, and, in the vicinity of the hills, coarse jungle grasses. The poorest classes have to content themselves with an one-room hut, about 10' square, but most people of the ryot class have at least two rooms; a sleeping-room opening into the street, and a cook-room opening into the sleeping-room, and also a front verandah. In Hosūr villages the cattle are often accommodated in the sleeping apartment, and in the cook-room are kept three or four huge earthenware jars of grain.<sup>1</sup> An improvement on this arrangement is to have the cow-house opposite to, and equal in length to, the dwelling house, with a narrow yard, fenced at either end, intervening. Town houses are more elaborate. A new house is usually "warmed" by giving a feast to friends and relatives before it is occupied, and some castes observe the sacrifice of a fowl or goat, or perform some other rite, or call in a Brahman *purōhīt* to cleanse the building with the *punyāka-vāchanam* rite, before they venture to live in it.

The picturesque little "bee-hive" villages of the Malayālis, that nestle on the plateaus and slopes of the Shevarōys, differ from anything found in the plains. The huts are circular, the walls are made of split bamboo, daubed with clay, and the conical roof is thickly thatched with grass. The eaves extend about 2½' from the inner wall, which is encircled by a second wall of the same material, the intervening space being partitioned into two or three compartments, to accommodate calves, kids, poultry, etc. At the level of the inner walling is a loft, which answers the purpose of a store-room. The only entrance is a door, about 3½' high and 2½' wide, and there are no windows.<sup>2</sup> The hut of the

Pachai malai and Kolli malais is of similar material but rectangular in plan, and with a raised pile in front beneath which is a small compartment closed with a door, where fowls are penned.<sup>1</sup>

Except in the case of the Malayalis (q.v. pp. 156-57) the Hindus of Salem District follow the practice of adjacent districts in matters of dress. Boys usually go naked till they are 3 or 4 years of age when they don a small *lommanam*,<sup>2</sup> or 4 wide supported by a waist cord. The flap of the *lommanam* hangs outwards and is not as in more southern districts tucked in. Sometimes boys wear the waist cord without the *lommanam* and sometimes they are protected against the cold by a little shirt or jacket of inadequate length. After they lose their first milk teeth, they are clad if their parents can afford it in a small white waist cloth, about 74 long and 3 wide. For the ordinary man the waist cloth (*ushu*) and turban suffice and in cool or wet weather especially on the hills and in the Pilihat, he carries about with him a blanket (*lamblu*) or a sheet of coarse thick cotton (*tuppatti*). Those who can afford it wear also a body cloth (*anga vastu am*) loosely laid across the shoulders and sometimes the turban is worn thus. In towns sleeved jackets of European pattern are in vogue, and the well-to-do wear a lace bordered *angavastiram* neatly folded and passed across the left shoulder and under the right arm. The waist cloth is ordinarily white, but modern depravity of taste affects a cloth dyed partially of an execrable magenta crim on hue, which has the advantage of economising the dhoby's charges. In the Balaghat short drawers of the type common in Mysore are often worn in lieu of the *ushu* and caps are often to be seen. Leather sandals are in general use.

Little girls up to the age of about 3 wear nothing but the little heart-shaped piece of silver suspended by a waist cord (*aramudi*) which calls attention to what it purports to conceal. They are then promoted to a miniature 'female' cloth known as *silladai* or, in the case of Christians and of well-to-do Hindus to a jacket (*sollay*) and skirt (*parudai*). The usual colour of the ordinary *pudalai* is the familiar red that harmonises so perfectly with an Indian environment. Rich orange yellows are sometimes seen in the Talaghat and in the Balaghat green or indigo (popularly called black) are much in vogue. Some castes eschew the black *pudalai* altogether and others prohibit it at marriages. White is confined to the Malayalis of the Kolli malais and the widows of Brahmans Reddis, and a few other castes. The bodice (*raukhar*) is in very general use especially in towns and in the Balaghat but it is not usually worn by girls under ten years of age.

<sup>1</sup> Tsch's *poly Ga etteer* p. 126

## CHAP III.

## HINDUS

## Tattooing

Tattooing is tolerated by almost every caste, the most notable exception being that of the Malayālis of the Kolli-malais, whose abhorrence of the practice is so strong that they will not permit a tattooed person to enter their houses. Most of the higher castes,<sup>1</sup> however, discountenance the tattooing of males, and nowhere is the practice carried to extremes. The art of tattooing is almost confined to itinerant women of a Koriavai sub-caste popularly known as Pachai-kutti Koravars, whose work is skilful and correct. Kuruba women sometimes take to the profession.<sup>2</sup>

## Food

The staple food among the higher castes is rice, and among the masses *rāgi* and *kambu*. Brahmans and the higher castes favour *pacharisi* (i.e., rice husked without boiling), but the poorer people content themselves with *pulungarisi* (rice husked after boiling). *Ragi* is prepared as food in three ways, (1) *hūshu* (or *kanji*), gruel, (2) *halu*, porridge, the *ragi* balls of jail diet, (3) *rotti*, bread or biscuit. It is usually eaten with dhal or avai. *Kambu* is generally eaten in the form of *kanji* or *halu*. Horsegram is an article of diet in the Bāmahāl. The majority of the population are flesh-eaters, the chief abstainers being the Brahmans, Kōmatas and Lingāyats. The flesh of sheep or goats is a general article of diet throughout the District, much more so than in the districts adjoining on the south and east. The eating of fish (both fresh and salted),<sup>3</sup> fowls, and most birds that pick up their food with their bills, is generally permitted. Pork is eaten by a very large proportion of the community including Arasa-Pallis, Vakkiligas, Malayālis, Kongu-Vellalars, Udayāns, Shānāis, Koriavars, Oddas, and all Panchamas. The flesh of the Hanumān or black-faced monkey (*Semnopithecus entellus*) is highly valued as a medicine, and Dr Shortt notes that the Malayālis cut the carcass into small pieces, 2" square, and sell these pieces at 2 annas each or even more, a whole carcass being valued at Rs 7 to Rs 10.<sup>4</sup> The flying-fox is relished as food by Pallis, Pallars, and several other castes. Field rats are eaten by most of the lower castes, who drive them out of their holes with smoke. The practice of eating frogs gives a certain section of

Pariahs the distinctive appellation of *Tatalai tinnu* (see p. 202), and Arasa Pallis are distinguished from their Pandra muttu Palli cousins by eating crabs. A few crabs (including certain Pallis) are said to eat the iguana (*udumbu*). White ants are considered a delicacy by many of the agricultural and labouring castes. The universal condiments are salt, chillies, and tamarind, the last named being so valued that even the fallen blossoms that strew the roads are carefully swept up by the frugal housewife and stored for use. The flowers of *Uram* (*Cassia auriculata*) are used to brew tea. In times of famine the fruit of prickly pear is freely eaten by the poorer classes who are sometimes driven to digging out ant hills to get the grain (*pull arisi* or 'grass rice' as it is called) that the ants have stored.

It would be tedious to give a detailed account of the many games played by children and adults. *Kummi* and *Ichittam*<sup>1</sup> are of course familiar everywhere. Boys amuse themselves with endless varieties of hop scotch (*jilla* or *pindi*), tip cat (*kitti*), prisoner's base (*bari lada*), marbles (*gali*) and kite flying (*pattam*). *Uchi-attam* is a favourite four a side game in some parts. *Anthim lali* is a forfeit game which consists in throwing up five stones into the air and catching them in various ways. *Pallin lu lu* is a rather complicated game for two played with a board with two rows of little pits (or the pits are made in the ground) into which a certain number of seeds are dropped in succession. *Dayam* is the name for several games akin to backgammon played on diagrams of various patterns. The best known of these is the game called in Hindu tani *pachis*. Another set of games, played on various diagrams and bearing various names resemble the European game of *Lox and Geese*. One of the best known of these is called *pathim unthim puli* (fifteenth tiger) or *puli lattam*, and is played with 3 'tigers' and 15 'sheep'. Of card games *keli lada* is a curious adaptation of *Nap*, and "out-attam" of *Bezique*. Cock fighting is occasionally met with in Salem City, in Rasipuram and in parts of Omalur Taluk. In Attur Taluk it is very popular especially in the villages round Belur and Tandavarayapuram, where regular tournaments are held, each competing village being represented by several champions. Several formidable varieties of spurs are used straight and curved, broad bladed and narrow, some of them 1 or even 6, in length.

No scientific survey has yet been made of the religious cults of Salem District and only a cursory notice is possible. The

<sup>1</sup> Dance songs the former accompanied by clapping the hands and the latter by striking sticks together.



CHAP. III  
HINDU  
RELIGION

Religion of South Indian Hindus, like their social organisation, is a blend of two cultures, the Aryan and the Dravidian, the former represented by immigrant Brahmanism, the latter by indigenous cults. The various cults may be roughly classified as follows —

I Brahmanic Cults proper, comprising the cults associated with (A) Siva and (B) Vishnu. II The Pāṇḍava Cult. III. The Maṃmatha-Rati Cult. IV. The Vīra-Saiva Cult. V. The Cults of the Grāma Dēvatās or village deities comprising (A) the Ayyanār Cult, (B) the Śakti Cults, (C) Demon Cults.

I. Brahmanic  
(A) Siva  
Cults

The worship of Siva and Parvati, and their sons, Viṣṇūśvara and Subrahmanya, is universal throughout the District. Most of the large temples of the District are dedicated to Siva, and there are few villages without this shrine. The worship of Viṣṇūśvara is an essential element in most of the more important Hindu ceremonies, and there are several temples of no small affluence dedicated to Subrahmanya.

A Siva temple of the correct pattern should have seven *prākāraṃs* or ambulatories, one within the other, but this arrangement is not found in any temple in Salem District. The precincts of most of the large temples of the District are surrounded by a wall, varying in height and length with the importance and wealth of the temple. In the centre of this enclosure is the main block of buildings, which consists of three parts, (1) the *mahā-mantapam*, (2) the *ardha-mantapam*, and (3) the *garbha-grāham* corresponding to the 5th, 6th and 7th *prākāraṃs* of an ideal temple. The *garbha-grāham*, or Holy of Holies, is a perfect cube, and contains the god in the form of a *lingam*.<sup>1</sup> On the northern side of the *garbha-grāham* is a small diam, terminating outside the shrine in a spout (*gōmukham* or *sōma-sūtram*), which carries off the water used in the god's ablutions (*abhiśēkham*). The worshippers drink this water, which is held very sacred.<sup>2</sup> The *garbha-grāham* is usually topped by a superstructure (*vimāna*), ornamented with more or less elaboration, and surmounted with a brass ornament (*kalasam*), which is sometimes covered with gold. The *garbha-grāham* usually opens on its eastern side<sup>3</sup> into the *ardha-mantapam*, a small anteroom, rather narrower than the *garbha-grāham*, and connecting it

<sup>1</sup> The *mūla varāha*, as the representation of the deity fixed in the Holy of Holies is called, in contrast to the *utsava-imagha* used for processional purposes.

<sup>2</sup> In temples where the god is installed according to the Śaiva-*Īgama*, Smārta Brahmans decline to take *tīrtam* from the Archakā, and where the god is installed according to Smārta-*Īgama*, Śaiva Brahmans decline to take *tīrtam* from a Smārta Archakā.

<sup>3</sup> In some temples, e.g. the Kāṭiśanūtha Temples at Tūṭa-mangalam and Rāṣipuram, the *garbha-grāham* faces west.

with the *maha mantapam* or main *mantapam*, a pillared hall or portico where most of the best of the ornamental work of the temple is concentrated

South west of the main shrine should be a temple to Vigneshvara and north west of the same another to Subrahmanya, both facing east. Pārvatī's temple is usually in the north east of the temple compound, and faces south. The position of these three shrines varies however, in different temples. In front of the main *mantapam*, in order from west to east are (1) a *nandi* (bull, Siva's *vahanam*), facing the *garbha griham* and usually surmounted by a stone canopy, (2) a *dhruva stambham* or flag post a tall mast some times of wood, sometimes of copper, with a flag shaped device on top decorated sometimes with bells, (3) a *lali pitam* or altar of sacrifice, a pedestal topped by a stone in the form of a lotus the eight petals of which are supposed to represent the guardians of the Eight Cardinal Points (*Aṣṭa diś Pālakas*). On this *lali pitam* offerings of flowers and fruits are laid by worshippers.

Siva is credited with 1008 theophanies in as many different localities, and he is known by at least as many names<sup>1</sup>

He is most commonly known as Sōmesvara in the Northern taluks (e.g., Adaman kōttai, Rājā kōta, Indūr, Krishnagiri, also Santharidrug and Nangavalli) and Kailāśnatha in the talukhat (e.g., Rasipuram Tiruchengōdu and Tāra mangalam). The Cholas and Pandras have claimed him for their Lord and the Sōmesvara (e.g., Aragalūr Mulla samudram, Kadagattūr) and Pāndisvara (e.g., Kumāra mangalam, and Tiruchengōdu). Temples scattered over the District are relics of their rule. Other popular designations are Mallik Arjunēsvara (e.g., Dharmapuri, Vellar and Mallik Arjuna Durgam), Chokkanāthesvara (Amarakundi), Paramēsvara (Pālakodu), and Simba mūrti (Littāppūr). Rarer forms associated with particular localities are Chūdanāthesvara (Hosūr, Bagalur), Sukavanēsvara (Salem), Sūkāya nir malēsvara (Āttūr), Jalakantēsvara (Kāveri pātnam), Desināthesvara (Kambayanallūr), Deēsvara (Hogēna kal), Tirtigirisvara (Tirta malai), Arunēsvara (Kāri mangalam), Pennēsvara (near Nedungal) and Śrī Kūmanāthesvara (Aragalur). The most important shrines are those at Salem, Rasipuram, Tāra mangalam, Tiruchengōdu, Tirta malai, Hosūr and Littāppūr.

Siva's consort Pārvatī has no temples of her own apart from the shrine allotted her in the temples of Siva, except at Kāmākshi,

<sup>1</sup> A list of 8 names is given in Liegenbalg (p. 44 sq.)

<sup>2</sup> Sōmesvara was a favourite name among the Hoysalas and possibly the frequent recurrence of this name in Salem District is a survival of Hoysala rule.

CHAP. III  
HINDUS  
RELIGION  
Vignēsvara

patroness of the Kammālars (p 187), and as Kanyakā-Paramēsvaī, the goddess of the Kōmatīs (p 175) <sup>1</sup>

To the masses Vignēsvara, or Pillaiyāi as he is popularly called, as the God of Hindrance, is the most important deity of the Hindu Pantheon.<sup>2</sup> "If the mild Hindu would go a journey, or plough the field that is to support him and his family for the coming year, 'Pillāi dēvadu' must be first invoked to help the work in hand, incense must burn, and the milky coco-nut must be broken before the aldermanic god "

Subrahman-  
ya

Subrahmanya, whose *vāhanam* is a peacock, is worshipped under the name of Kandaswāmī (see below Vol II, p 275, s.v Kālī-pattī) or Muttu-Kumāra-swāmī. Except as adjuncts to the larger Siva temples, his shrines are not numerous. He is the patron deity of the Kaikōlars, and Tuesdays are considered sacred to his worship.

(B) Vishnu  
Cults

Vaishnavism is represented by the Vishnu Temples, to be found in most villages of any importance, and the Hanumān shrines, which are still more numerous. Vishnu, like Siva, enjoys a multitude of names, those most commonly used in Salem being Venkataramana (Āttūr, Indūr, Chappadi, Kāvēri-patnam), Narasimha, the Man-Lion (Nangavalli, Gummalāpuram, Halē-Dharmapuram, Krishnagiri), Varadarāja (Tārā-mangalam, Pāppāra-pattī), Vēnugōpāl (Bēlūr, Talī), Chendarāya (Adaman-kōttai, Virabhadra-Dugam) and Lakshmi-Nārāyana (Kāni-mangalam, Rāya-kōta). The names Bētrāya (Denkanī-kōta) and Alagū (Salem) are less common. Vishnu temples are less well endowed than those of Siva, the richest is that of Bētrāya-swāmī at Denkanī-kōta with an annual *tasdik* of over Rs 1,800. Vishnu under his popular name of Perumāl appears to have a predilection for the summits of the rocky eminences so common in the District, and to him are usually dedicated the plain little masonry shrines with which such kopjes are often crowned <sup>3</sup>

Vishnu's consort Lakshmi has no temples of her own, and is only worshipped conjointly with Vishnu. Among the masses, Hanumān, as Rāma's *fac-totum*, seems at one time to have enjoyed a popularity second only to that of Vignēsvara. In addition to his association with all Vishnu temples, huge bas-reliefs of the monkey god are to be found throughout the District, especially in the Bāramahāl and Bālāghāt. Many of these bas-reliefs, gaudy with scarlet paint, are carved on the enormous boulders with

which the country side is littered, some of them protected by a mantapam, and some not. Such carvings are usually to be found in the vicinity of the gateways of ruined forts, for Hanuman seems to have been generally revered as the guardian of the gates<sup>1</sup>.

CHAI III  
HINDU  
RELIGION

The worship of the five Pāṇḍavas and their joint wife Draupadī is, curiously enough, confined to non-Brahmans in spite of the reverence in which the *Mahabharata* is held by orthodox Brahmins. The most ardent votaries of this cult are the Pallis from whom most of the *pūjari*s are drawn. The temples are popularly called after Draupadī amman sometimes after Dharmarāja. They are plain, unpretentious buildings of simple design.

II I nitya  
Cult

The annual festival, which is held in spring time and lasts about 18 days is usually signalised by recitations of the *Mahabharata*, and sometimes by dramatic representations of scenes from that Epic. A colossal prostrate figure of Duryodhana, the king who persecuted the five brethren is formed in mud in the vicinity of the temple, and the sacrifice of Aravan son of Arjuna by a Nāgī Princess, is commemorated by the slaughter of a goat the entrails of which are afterwards entwined on a pole surmounted with a hideous red mask which represents the head of the heroic youth.

With the Pāṇḍava Cult a fire walking ceremony is usually associated. For instance at Pāḍippidi the annual festival takes place about the middle of Panguṇi (February-March) and lasts for 18 days. The *pūjari* of the temple, who is a Golla by caste, for the first 15 days takes food only once a day in the temple and for the last 3 days he subsists solely on a diet of fruit. In front of the temple a shallow pit is dug about 25 long, 20 broad and 2 deep. At one end of this pit is a ditch about 3 broad, which is filled with water. On the last day of the festival a fire is kindled in this pit at about 10 A.M. and continues till about 5 P.M. when the embers are beaten down with bamboo poles and spread evenly over the area. The fuel is mostly supplied by devotees who have taken a vow to do so. Meanwhile those who have taken a vow to pass through the fire smear themselves and their clothes with saffron and worship the *karagam* a brass vessel filled with water and decked with a pyramid of flowers which is consecrated for the occasion. When the embers of the fire have been levelled the crowd of fire walkers approaches the fire pit (*agni gundam*) and led by the *pūjari* with the *karagam* the devotees call on their gods and rush round the pit in the direction of the sun then across it and into the ditch.

<sup>1</sup> Vide the gigantic bas-relief at Malabarajada. Vol II p 179 below

CHAP. III.  
HINDUS  
RELIGION

of water. Some of the more enthusiastic cross the fire twice or thrice. At Edappādi women as well as men are said to go through the ordeal, and even infants in arms are carried across. The crowd of fire-walkers numbers about 200. It is said that if the *pūjārī* is a married man, a few embers are taken from the pit before the walking begins and tied in the new saffron-dyed cloth that his wife dons for the occasion, and she then walks round a small "milk-post" planted near the fire-pit.<sup>1</sup>

III Man-  
matha

The legend<sup>2</sup> of Manmatha, the god of love, and his incineration by a glance from the third eye of Siva is commemorated among most of the inferior castes in the *Kāman-Pandikai* ("Festival of *Kāman*" = Desire, a synonym for Manmatha) which takes place about the time of the full moon of the solar month Māsi, coinciding with that of the lunar month Phālguna. The festival is essentially a feast of spring-time, and it synchronises with the *Hōli* Festival of Northern India.<sup>3</sup> The commemorative rite is the burning of *Kāman* on the night of the full moon, *Kāman* being represented by a stalk of the castor-oil plant with some wisps of *nānal* grass attached to it, which is set up at the meeting points of the principal thoroughfares in towns and villages, 4 or 5 days before full-moon day. In some places a human effigy of straw and paper is also burnt. *Kāman* has no temple or *pūjārī*, nor are offerings made to him, but in Salem two lads are dressed up to represent Manmatha and his wife Rati, and are taken in procession through the town, with a cortège of masqueraders and gymnasts, very much in the style of the Muharram celebrations, but on nothing like such an elaborate scale. The festival is marked by a certain amount of rough and *risqué* fun as elsewhere in India, and the youngsters amuse themselves by dousing each other with green or crimson dye. Sometimes the lower castes dramatise the Manmatha cycle of stories in a series of *nāṭakās*, which take place on the nights preceding the festival.

IV Vira-  
Saivas

The religion of the Vira-Saivas or Lingāyats is a reformed aspect of Siva worship. As a sect the Vira-Saivas sprang into political prominence in the middle of the twelfth century, shortly after the collapse of the Kalyāṇi Chālukyas and during the reign of the

<sup>1</sup> Cf. a description of a similar ceremony in Bangalore, published in the *Quarterly Journal of the Mythic Society*, Vol. II, p. 29.

<sup>2</sup> For the legend see Ziegenbalg, p. 92.

<sup>3</sup> The direct connection between the *Hōli* and *Kāman* Festivals is obscure. The former is observed in Salem District by Mārūṭha Brahmans and Mārūṭas. Both are vernal festivals. For the story of the female demon Holika, see the late Pandit S. M. Natesa Sastri's *Hindu Feasts, Fasts and Ceremonies*, p. 12 and Mr. J. C. Oman's *Brahmans, Therists and Muslims of India*, p. 250. The former writer says that the five days before the full moon are known as *Hōli Panatikai* and the next three days as the *Kāman Pandikai*.

**Kalachurra Bijjala** The rise of the Lingayats under the leadership of Basava was essentially 'anti Brahmanic and anti Jain'. The salient feature of their worship is their reverence for the *lingam*, which is always worn on their persons. Their temples are not infrequent in the Bilahat and in Dharmapuri taluk. They are usually plain rectangular structures, surmounted with a large masonry bull<sup>2</sup> with miniature bulls at the corners. Each temple contains a *lingam*, a Nandi or a stone figure of Siva in his form of Virabhadra<sup>3</sup>. These Lingayat temples are popularly called 'Bull Temples' or temples of 'Bhaveswara swami'. Bhava means "bull" and Basava, the Master of Virasaivism is revered as an incarnation of the bull Nandi the *vahana* (vehicle) of Siva. Virasaivas are strict vegetarians, and their ritual prohibits blood sacrifice.

The Cult of Ayyanar, the son of Siva and Mohini (the female form of Vishnu) is fairly common in Attur taluk and is also to be met with in the other taluqat taluks, but it is comparatively rare elsewhere. It is in all respects identical with the Ayyanar Cult of the adjoining Tamil Districts<sup>4</sup>.

It is unnecessary here to discuss the philosophical explanation of the Saktis as manifestations of the 'female energy' of the supreme deity as represented by Parvati, the consort of Siva in the form of Kali. To the simple villager the Saktis are goddesses who rule over evil spirits and who must be propitiated by bloody sacrifices of fowls, sheep, goats, pigs and even buffaloes, to induce them to protect the fields and villages from malignant demons from pestilence, famine, war, flood and fire. The cult of the Saktis has very little in common with the cult of Siva as observed by Brahmans and Lingayats. The worship of such goddesses was almost universal at the dawn of civilisation in Europe and Africa as well as in Asia and the syncretism which explains all these local cults in South India as various aspects of Siva's consort presents an interesting analogy with the absorption of the goddesses of Egypt, Babylonia, Persia, Greece and Rome in the cult of the Great Mother of the Gods in the early centuries of the Christian era. With its love of sacred numbers orthodox Hinduism enumerates nine Saktis viz. (1) Mariamma, (2) Ilamma, (3) Ankamma, (4) Pidari, (5) Chamundi, (6) Bhadrakali

<sup>1</sup> Vide *Castes and Tribes* Vol. IV. Lingayat p. 118.

<sup>2</sup> The Lingayat fashion of adorning their temples with a large masonry bull seems to have influenced the architecture of certain Hindu temples e.g. the Siva and Vigneshwara temples at Felamangalam, the Siva temple at Solappadi, etc.

<sup>3</sup> Kurubas as well as Lingayats often worship in these Virabhadra temples.

<sup>4</sup> Vide *South Arc District Gazetteer* and *Zoological* pp. 113.

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V. G.

D. Vata

(A) A. vanar

(B) T.

Sakti



Female devotees were treated differently. Their tongues were pierced with silver needles about 5' long, the blunt ends of which were neatly fashioned as spear blades or tridents. The puncture was made on the right side of the tongue about  $1\frac{1}{2}$  from the tip. The women seemed to find the operation painful, and clasped a corner of their cloth to their face to conceal any expression of pain.

Ilamma, whose name is explained as "Mother of All" or 'Lady of the Boundary,' is especially popular among the Telugus. A curious legend attests her to the Vishnu cycle. Renuka, the royal wife of the sage Jamadagni, fell from perfection and fled for refuge from her husband's wrath to a settlement of Madigas (see p. 201). At his father's behest her son Parasurama struck off the heads of all the Madiga women as well as that of his mother. The father, delighted with his son's dutiful obedience, offered to grant him anything he wished. The pious son asked that his mother should be restored to life. The boon was granted, but the son was unable to identify his mother's body and by mistake stuck her head on the body of one of the Madiga girls. Ilamma is conventionally represented by a wooden image in a sitting posture with four faces, four arms and hands and a crown of serpents. But 'her principal image to which offerings are made is of stone, representing but her head in the earth to indicate that only her head was made alive and put on the body of another woman'.<sup>1</sup> Local tradition is however rather vague as to the exact significance of this head and it is often spoken of as the head of the *Sallika Pen*, or Madiga girl, who was an attendant of Renuka and is identified with the famous Matangi, the goddess of the Madigas, whose body is Renuka's though her head is that of a Madiga girl.

The chief temple of Bhadra Kālī is at Mecheri (Vol. II p. 260), her shrine at Tara mangalam is also worthy of note (p. 266). She is more popular in the Talaghat than in the Baramahal. Her worship is frequently associated with buffalo sacrifice.

Ankalamma, the patron goddess of the Sembadavans (see p. 173) is worshipped by most Non Brahman castes in the Talaghat. Her *pūjari* is usually a Sembadavan but Pallis, Kaikolars and members of other castes sometimes officiate. She is honoured with sacrifices of sheep, goats, fowls, pigs and arrack. Her annual festival begins on *Maha Siva Ratni* and during its course is celebrated the grim *Mayana pūja* or ceremony of the

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RITUALS

Ilamma

Bhadra Kālī

Ankalamma

<sup>1</sup> Cf. also p. 130. There are many alternative versions of the story—vide *Castes and Tribes* IV p. 297 sq. v. Madigas; p. 306; cf. *ESM* XVII p. 24.



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(7) Duṛga, (8) Pūṇaṇai, (9) Puḍkalai In addition to these there are several other female deities of similar type, foremost among them being Pattāl-amman, Sellī-amman, Nāchi-amman, Gangamma, Paḍavattamman, Ponnamma, Pongal-amma and Muttiyālamma Pūṇaṇai and Puḍkalai, the wives of Ayyanar have no separate cult of their own and the worship of Duṛga is rare<sup>1</sup> The ritual observed in the worship of these deities differs greatly in different localities, and space permits only a passing reference to a few salient characteristics<sup>2</sup>

Māri-amman

By far the most important deity in the District is Māri-amman, and there is scarcely a village without her shrine She is *par excellence* the Grāma-Dēvata of the Talaghāt Tamils, and her cult exists all over the Bāramahāl and Bālāghāt<sup>3</sup> She is worshipped by practically all castes except Brahmans, Kōmatis and Lingāyats She is especially associated with small-pox and kindred contagious diseases but there are few cures she cannot effect, and few boons she cannot confer

The votaries of Māri-amman torture themselves in honour of their deity For instance at the Reddiyū festival near Salem, men and boys were observed with a number of skewers, sharpened to a very fine point, thrust through their skin, some 4" below each armpit The skewers are about 18" long, and most of those in use were the ribs of defunct umbrellas Some devotees were content with one skewer under each arm, one man had fourteen. When more than one were inserted, the punctures were very close together The points protruded about  $\frac{3}{4}$ " When all were thrust in, the devotee clapped his elbow to his side, and held the blunt ends of the skewers lightly between his fingers, which he clasped. The operation must be painful, as several of the adults winced, and little lads of 4 or 5 cried bitterly when they were trussed Other of the male devotees stitched a thread through parts of the body, the favourite place being just above the hip. In one place were two men yoked by stout cords to a model wooden car, about 5' high, drawn on clumsy solid wheels The ends of the cords were fastened to iron hooks, two of which were driven into the muscles of each man's back, 4" below each scapula and 4" apart A friend stood between the traces, and gave a helping tug to the car when it had to be moved One man, who was evidently regarded as the most devout of all, balanced on his head a chatty of blazing fire

<sup>1</sup> For a description of Duṛga—see Ziegenbalg, p. 145

<sup>2</sup> For a detailed description of the seven principal *Saktis*—see Ziegenbalg, pp. 136–145

<sup>3</sup> For further descriptive details—see Ziegenbalg, p. 138

Female devotees were treated differently. Their tongues were pierced with silver needles about 5' long, the blunt ends of which were neatly fashioned as spear blades or tridents. The puncture was made on the right side of the tongue about 1½' from the tip. The women seemed to find the operation painful, and clasped a corner of their cloth to their face to conceal any expression of pain.

Ellamma, whose name is explained as "Mother of All, or Lady of the Boundary," is especially popular among the Telugus. A curious legend attributes her to the Vishnu cycle. Renuka, the royal wife of the sage Jamadagni, fell from perfection and fled for refuge from her husband's wrath to a settlement of Madigas (see p. 204). At his father's behest her son Parasurama struck off the heads of all the Madiga women as well as that of his mother. The father, delighted with his son's dutiful obedience, offered to grant him anything he wished. The pious son asked that his mother should be restored to life. The boon was granted, but the son was unable to identify his mother's body, and by mistake stuck her head on the body of one of the Madiga girls. Ellamma is conventionally represented by a wooden image in a sitting posture with fiery face, four arms and hands and a crown of serpents. But her principal image to which offerings are made is of stone representing but her head in the earth, to indicate that only her head was made alive and put on the body of another woman.<sup>1</sup> Local tradition is however rather vague as to the exact significance of this head and it is often spoken of as the head of the *Sallika Pen* or Madiga girl, who was an attendant of Renuka and is identified with the famous Matangi, the goddess of the Madigas, whose body is Renuka's though her head is that of a Madiga girl.

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Ellamma

Bhadra kalī

Ankal  
amma

<sup>1</sup> / 5, ubal p. 138. There are many alternative versions of the story—vide *Castes and Tribes* IV p. 29, sq. s.v. Madiga esp. p. 306 of *E.S.M.* XVII p. 24.

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burning ground (see p 173) In Āttūr her festival lasts ten days the car procession taking place on the ninth day

On the seventh day the *pūjārī* is garlanded with the entrails of a freshly-slaughtered sheep, and accompanies the goddess in procession round the town, devotees place money on this gruesome necklace and pour milk over it. Similar practices are connected with her worship elsewhere.

Chāmundi

Chāmundi, the patron goddess of the Dēvānga weavers and destroyer of the buffalo-headed demon Mahisha, enjoys an annual festival beginning in *Vijaya-dasami*. Her shrines, and those of Pidāri, are less frequently met with than those of the other Saktis.

Of the other "mother" goddesses the most popular are Selliamman, Pattāl-amman and Gangamma. Sellī-(or Sellāndi)-amman, who appears indistinguishable from Kālī, is a favourite deity among the ryots, especially among Pallis. She is propitiated with the blood of fowls, goats and buffaloes but not of pigs. Pattāl-amman is an important deity at Kela-mangalam, where the chief tank is named after her (see Vol II, p 140). At Pālakōdu and Kāri-mangalam the *pūjārī* who serves her is a Janappan. Her shrines are found mostly in the Bāramahāl and Bālāghāt, and she appears to be more favoured by the Telugus and Kanarese than by the Tamils. Her worship sometimes includes a fire-walking ceremony. Gangamma too is more at home in the northern taluks than in the Talāghāt.

A detailed account, however, of the "mother goddesses" in the District would fill volumes. Sometimes they bear quaint local names, sometimes they are vaguely called "Great Mother" (Periya-thāyī or Doddamma), sometimes their names are merely descriptive of the spot where she presides, such as Vella-pāraiamman, "Lady of the White Rock". On the bund of Pālavam Tank at Kōdihallī, near Pennāgaram, is a shrine to Oddammāl, the spirit of an Odda girl who was sacrificed when the bund was built<sup>1</sup>. In southern Ūttankarai and in Tiruchengōdu the tank bunds are under the protection of the Ākāsa-Kannigal or Heavenly Maidens<sup>2</sup>.

<sup>1</sup> It is a curious circumstance that the bund of this tank has no stone revetment.

<sup>2</sup> Eg the tanks of Venkata samudram, Ālāpuram and Tenkārai-kōttai. What connection these deities have with the Seven Kannimūi of a Siva Temple or of a Mami cult (see below page 121) is not quite clear and the traditions connected with them are conflicting. Mr S G Roberts writes that the Āūsa-Kannigal are female centaurs who guard tanks and make them break by stamping on the bund when quarrelling. This version of the Kannimār is, however, unknown in Salem District. They are worshipped by the Vēttuvans on the festival of the 18th Ādi.

Bikkana halli not far from Denlamakota is noted for a curious custom connected with the worship of two sister deities known as Doldamma and Chulamma to whom the Hal Kurubas of the Baramahal and of Mysore State are specially devoted. At the annual festival women of all ages, who have bound themselves by a vow, foregather at night at a sacred tank, divest themselves of all clothing, bathe in the cold water and on ascending the steps put on loose jackets made of *punjani* or *margosa* leaves. They then arrange themselves in order of precedence, the Mysore Kurubas taking the lead and with lighted lamps of rice flour on their dishevelled locks march in procession to the accompaniment of music thrice round the temple. Their nearest relatives move with them, forming a sort of bodyguard to protect them from the vulgar gaze. The third circuit accomplished they make obeisance to the deity, doff their leasy attire and resume their proper dress. The above procedure is believed to ensure offspring.<sup>1</sup>

Demon worship is a grade lower in the theological scale than the cults of the mother goddesses. The simple villager is never free from the fear of the malignant beings, *Peyas* and *Bhutams*, with which the darkness is peopled. On lonely village roads, or in his own back yard, he is liable to be seized with panic terror and sometimes actually dies of fright. These evil spirits must be propitiated and not unnaturally their cult is ubiquitous. To guard his children the Brahman offers *pongol* and the Non Brahman sacrifices a fowl or goat, to the spirit that haunts his back yard.<sup>2</sup> Trees in particular are favourite abodes of these unpleasant beings, and hence the worship of a demon is very commonly located under the tree he haunts. These demons are usually worshipped under the name of Muni. Muni appan, Muni swami and local epithets such as Kottai (fort) Pillai (boundary), Kasi (Benares) etc., are prefixed to their names. A demon popular in Attur and Salem Taluks is Madurai Viran,<sup>3</sup> the hero of Madura, who is worshipped on Fridays with offerings of blood

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(C) DEMONS

<sup>1</sup> The above is the account of an eye witness in 1903. It accords with that by Mr. LeFanu Vol. II page 16, differs in several points either it has been misinterpreted by his informant or else the Kurubas have grown more violent.

<sup>2</sup> The Greek cult of *Eros* offers many points of analogy to the Hindu cults of *Pouti* and *disa* especially with regard to the panic which he inspires.

<sup>3</sup> Mr. S. G. Roberts writes that in Conjeevaram Municipality there is a constant demand for private licenses for the slaughter of fowls to propitiate *Virakada Iswaran* (Lord of the Back yard).

For the tradition of Madurai Viran see South Arcot District Gazette 1890 Vol. I where he is described as a servant of Ayyanar. The Rev. Thomas Koulas identifies him with Ayyanar himself. He is sometimes called by metonymy Marula Viran or sometimes simply Virakkaran. In Salem he is honoured with festival in Tal. Ma. and Punganur which take place on any specially chosen lucky day shortly before the full moon of those months.



groups. The Weavers may include Tamil Kanikolars, Telugu *Loṭṭas* and Kanare *Devāṅgas*, the Fishermen, Tamil *Sembadavans* and Telugu *Bestas* and so with all the other communities.

It is an essential feature of the Hindu social organisation that intermarriage between these petty subdivisions of each community is prohibited. In other words, the unit of Hindu Society is the endogamous group or sub-caste, as it may conveniently be called the members of which may, except within the prohibited degrees of relationship, freely intermarry, and the limits of each sub-caste are rigidly fixed by its *juṣa*.<sup>1</sup> Not infrequently all the members of the sub-caste trace their origin to a common ancestor, who may be eponymous. The sub-caste is itself divided into a number of smaller groups which are governed by the law of exogamy and which may conveniently be called *clans*.<sup>2</sup> The members of a clan are theoretically descendants in the male line of a common ancestor and are regarded as 'dīya-dis'—thus a marriage between two members of one clan would be looked on as within the prohibited degrees of relationship, and therefore as incestuous. Hence a Hindu must choose his bride from any clan within the sub-caste save his own, the bride becoming a member of the clan into which she marries. In some castes there is strong evidence that their clans are totemistic in origin, i.e., the members are all theoretically descended from some animal or plant which gives its name to the clan and which is regarded by the clan with peculiar reverence. It can hardly be said that totemism is a characteristic of South Indian caste but it is quite possible that the apparent traces of totemism in the clan are survivals of an earlier social phase. It sometimes happens that two clans regard themselves as 'cousin brothers' and may not intermarry.<sup>3</sup>

<sup>1</sup> The blending of two endogamous groups is technically known as *fusion* and the splitting of an endogamous group into smaller endogamous units as *fission*. Fusion except between a few advanced sections of Brahman is unknown in Salem District and the modern tendency is jealously to restrict the *juṣa*; in other words it is a tendency towards fission.

<sup>2</sup> The Brahmaric *Gōtra* is strictly an exogamous group but it implies descent from a patron saint or Rishi and the term is not commonly in vogue among non-Brahman castes. The Tamil use the term *ṭaguppu* group to describe the exogamous group but the term is too vague for general application. The same objection applies to the word *Intiparu* (= house names) used for the exogamous group by the Telugus. The term *Kula* or *Kulā* (family) is in general use among Tamils, Telugus and Kanare but the word is also often used with a larger and more general meaning and its adoption in a restricted meaning would lead to confusion. The term *śākhā* (branch) used by a few Tamil castes is too local for general use.

<sup>3</sup> They are spoken of as *Tāḍḍi ṭaguppu*.

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TION

A CASTE is usually composed of several sub-castes, between which interdining is allowed but not intermarriage. Roughly speaking, it may be said that the SUB-CASTE is defined by the *jus connubii*, and the CASTE by the *jus convivii*. It is usually the case that the ancestors of the sub-castes are supposed to be brothers or half-brothers. Several castes are sometimes lumped together under a common name, based usually on community of occupation, and such combinations may conveniently be termed "caste groups," though the term "caste" is often loosely applied to the whole.

Four  
Factors

The ramifications of the *jus connubii* are determined by a variety of factors, foremost among which are (1) linguistic differences, (2) differences in occupation, (3) territorial differences and (4) differences in religious or philosophic tenets. It is by no means the case that these factors are of uniform importance in all classes of the community. In some castes it is primarily a difference of dogma that has led to social segregation, in others a difference of language, in others of vocation in others of residence. All four factors may have contributed to the creation of a sub-caste, all four are influenced by and react upon pride of birth or status, and the resultant complex is crystallized by custom and fiction.<sup>1</sup> The causes of caste are multitudinous, though their expression in the limitation of the *jus connubii* is universally uniform.

1 Language.

A difference of language is almost universally a bar to intermarriage. For instance, Kanarese Dēvāṅgas may not marry with Telugu Dēvāṅgas, or Kanarese Kurubas with Telugu Kurubas, or Tamil Barbers, Dhobies or Potters with Telugu or Kanarese Barbers, Dhobies or Potters. Unfortunately this distinction has not been observed in tabulating the Census Statistics of Caste. Thus Kurubas are officially supposed to speak Kanarese and Dēvāṅgas Telugu, and it is obvious that large numbers of Mālās and Holeyas have been returned as Paraiyans, of Mangalas and Kelasis as Ambattans, of Tsākalas and Agasas as Vannāns of Kummaras and Kumbāras as Kusavans, etc. Hence in the Census of 1901, though over 153,000 persons are shown as speaking Kanarese, the Kanarese speaking castes totalled just over 89,000, while in 1911 the proportion is about 134,000 Kanarese speakers to 50,000 persons of Kanarese castes, and in the latter Census many of the Kanarese castes have vanished altogether.

2 Occupa-  
tion

Difference in occupation is the dominant formative principle in the Industrial Castes, which may be described as endogamous guilds based on hereditary apprenticeship.

<sup>1</sup> For the influence of Fiction see Risley, *Peopl of Indiae*, page 265

A difference in the place of origin or of residence is naturally of importance among the Agricultural Castes, who's prosperity is rooted in the soil. Hence are the distinctions between the Vellalars of Londa mandalam, of Kongu of the Chida or Pindya country between the Malavals of the Kolli malais the Pachai malais and the Periya malais. Of analogous origin is the Gangadikara (Gangavadi) division of the Vakkilugas and the Merren division of the Iyapus.

Sectarian differences are of paramount importance among the numerous sub-castes of Brahmins. A Savite may not marry a Van hinavite, a Madhva may not marry a Smarta. The great Lingayat caste is essentially sectarian in origin. Among other castes, however, sectarian distinctions are usually disregarded.

The well known division of South Indian Castes into the Right and Left Hand Factions (Valangai and Idangai) is recognised throughout the District, except in the taluk of Attur. The origin of this distinction is unknown and no satisfactory explanation of it has yet been advanced<sup>1</sup>. The factions could not have sprung out of purely racial antipathies, for Tamil, Telugus and Kanare are alike divided by it. Probably it sprang, like the factions of the Guelphs and Ghibellines in Medieval Italy, from disputes that were in nature partly religious, partly political, partly economic and partly social, but when or how the dispute arose is an unsolved mystery, buried in remote antiquity. The salient distinction between the two factions is that at festivals and marriages the Right Hand Castes employ Pariah musicians with pipes and horns, while the Left Hand Castes employ only Chucker musicians with drums and tom-toms of various kinds. There are also

Dr Oppert (*Original Inhabitant of India*) (1) traces the feud to the struggle between Jains and Brahmanism. The influence of the Jains was perhaps strongest in towns where the artisan class form an important and useful portion of the population while the Brahman are left to their own agricultural class whom they won over by their superior talents. The Brahman never set his mind entirely upon the nobles to enthrone him but his interests lay mainly with the rich men. As in various localities the same castes have embraced different sides it is difficult to assign to all a permanent position. Dr Oppert quotes a civil suit tried in Salem in 1843 before a Brahmin in which it was held that the Pannians had no right to study the Vedas or to undertake any Prayascitta or any other religious ceremony whose performance is a privilege of the Brahmins.

<sup>2</sup> The Right and Left Hand factions are mentioned in an inscription of the reign of Deva Raya II of Vijayanagar dated A.D. 1416-17 (G.E. No. 1 of 1905 and Report for 1900 p. 79) and the privileges of the Left Hand faction are dealt with in inscriptions dated in the 15th year of Kulothunga I (1117 A.D. see G.E. No. 19 of 1908 and Report for 1909 p. 9) and in the 15th year of Kanerimalla I (G.E. No. 18 of 1910 see Report for 1911 p. 8 and G.E. No. 161 of 1905 and Report for 1900 p. 6 and South Indian Inscriptions Vol III p. 46 seq.) the latter being on palaeographical grounds assigned to the thirteenth century.

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certain exclusive privileges to which each faction lays claim, "but as these alleged privileges are nowhere defined and recognised, they result in confusion and uncertainty and are with difficulty capable of settlement"<sup>1</sup> Yet in the days of Abbé Dubois a trespass by one faction on the so-called rights of the other would lead to riot and bloodshed throughout the countryside, and the worthy Abbé records how he had seen the rioters "stand up against several discharges of artillery without exhibiting any sign of submission" The danger of friction has under British Rule abated, but it has by no means disappeared The Right Hand Faction claims precedence over the Left Hand in the distribution of *pān-supāri*, sandal, etc., at marriages and other social and religious gatherings At the annual festival to Māri-amman the Right Hand Faction worships first, and it is often necessary in the interests of peace, that the worship of each faction should take place on a different day.

Popularly the Right Hand Faction is spoken of as the Eighteen Panams, the Left Hand Faction as the Nine Panams. The word *Panam* is said to be a corruption of the Sanscrit *Varnam* "Colour," i.e., "Caste" But the Castes returned as Right Hand number many more than eighteen, and those returned as Left Hand number many more than nine, and no two lists agree<sup>2</sup> Brahmans and many non-Brahman Castes are neutral in the quarrel

The life and soul of the Left Hand Faction is the Artizan Caste of Kammālars, who are actuated with the bitterest animosity against Brahmans Another Caste which always figures in the Left Hand section is that of the Bēri Chettis, a community bitterly opposed to the Kōmatīs, who are Right Hand Similarly Pallans are at feud with Pariahs

Among the Castes returned in Salem District as Left Hand are the Kammālars, Bēri Chettis, Nagarattu Chettis, Vēdars, Gollas, "Two-Bull" Oil-pressers, Rāzus, Kaikōlars, Pallans and Irulans It may be noted that most of these castes either repudiate the authority of Brahmans altogether, or rarely employ them as *puṣṭhats*. The chief of the Right Hand Castes are the Kōmatīs, Vellālars, Reddis, Balijas, with Barbors, Dhobies and Potters Other Right Hand Castes reported are Agamudaiyans, Bestas, Bōyas, Daizis, Idaiyans, Janappans, Koiavas, Kniubas, Lambādīs, Malayālīs, Patnūlkārans, Shānāns, Togatas, Vakkilgas and Vēdakkārans

<sup>1</sup> Abbé Dubois, 1897, p. 25-6

<sup>2</sup> See the lists quoted by Dr. Oppert in *Original Inhabitants of India*, p. 63, taken from a Chingleput judgment of 1809

In matters of social administration each caste is an autonomous unit. In almost every village each sub-caste has its headman, who is variously known as *Or Karimam*, *Periya Tanaliran*, *Mippam*, *Kullu mannyam*, *Kiriyastan*, etc. He is usually assisted by a pson (*Kolkaran*) and sometimes by a sort of vice headman (*Kiriyastan*, *Kiriyakaran*). In some castes the *Or Karimam* gives his decisions on his own responsibility, in others in consultation with his assistant, and in others again in consultation with a *panchayat* of the leading householders of his village.<sup>1</sup> The *Or Karimam's* jurisdiction is usually confined to petty matters of social discipline. Appeals against his decision and disputes of a grave character are referred to a higher tribunal consisting usually of a council of *Or Karimams*, presided over by an officer variously entitled *Vallin Dorai*, *Ijman*,<sup>2</sup> *Pettu Chetty*, etc. This tribunal exercises authority over a number of villages the number varying with the strength and distribution of the communities concerned. The territorial jurisdiction of such a tribunal is variously known as a *Villu Patti* or *Ilal*. In most cases the decisions of this second court are subject to a third, or even a fourth, tribunal the constitution of which varies with almost every caste. Among the castes which acknowledge Brahmanic authority the supreme decision usually rests in a Brahman *Guru*. In other castes several *Nada*s are grouped together under the jurisdiction of an officer called *Pattakkaran*, *Periya Vallin Periya Dorai*, *Ieddi Ijman*, *Raja Gadi Nallin*, etc, who is usually assisted by a *Marlun* (Prime Minister) and presides over a bench of subordinate *Nallans*. Sometimes the decisions of *Pattakkars* are referred to a board of *Pattallars* and sometimes to a *Guru*. The Left Hand Castes own the authority of the *Dhaya Chetty*, who is by caste a *Baliya*.<sup>3</sup>

The offices above referred to are usually hereditary or at least confined to one family; sometimes, however, they are elective. The higher offices are usually regarded as sacred in character, and in some castes, e.g., among the *Ingayats*, the whole caste administration is of a strictly hierarchical nature. The efficiency of the control exercised by the courts varies

<sup>1</sup> In some castes the *panchayat* is composed entirely of men belonging to the caste or sub-caste concerned; in others, especially among the Left Hand Castes and the *Tugus* and *Kanarees* the *panchayat* is drawn partly from the caste concerned (kalar) and partly from other castes (*panastar*).

<sup>2</sup> Spelt also *Ijman* or *Ijman*.

<sup>3</sup> The usual *Karase* system is the *Katte mane*, the *Nal* and the *Dasa*, the latter being governed by a *Dhaya Gula*. Among the *Kanarees* it is common for the *Shan* and *Patt* (*Karn* and *Munsif*) to sit on the ordinary caste *panchayat*.

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greatly with different communities, with the scattered immigrant community of the Bahijas, for instance, caste control is loosely knit and vaguely defined; with the compactly grouped Malayālis, on the other hand, the jurisdiction of the several courts is sharply defined, and then control fairly rigorous. British Rule, by ignoring caste politics, has tended to disintegrate caste solidarity, and the Civil Courts of Judicature have done much to undermine the authority of caste tribunals, to the financial detriment of the communities concerned.

The position of the *Guru* is quite different from that of a *Purōhit*. The *Guru*, who in some castes is not a Brahman, is the supreme authority in matters of caste discipline; he can excommunicate, and without him re-admission to caste is impossible. The *Purōhit* on the other hand would be more correctly described as the family priest and astrologer, who determines what dates are propitious or inauspicious for family undertakings, and whose services are requisitioned at all births, marriages and funerals at the consecration of tanks, wells, houses and temples, and whenever ceremonial pollution has to be removed (see s. v. *punyāha-vāchanam*, p. 130). The higher castes employ Brahmans as *Purōhits*, and many castes of inferior status seek to enhance their social dignity by discarding their ancestral *Purōhits* in favour of Brahmans.

For the ordinary purposes of caste discipline fines and sometimes corporal chastisement suffice. In some castes the offender is subjected to some loathsome and degrading ceremony (e.g., p. 199), and he usually has to provide a banquet for all his fellow-caste-men of his own or adjoining villages. Serious breaches of caste law or defiance of caste authority are met by excommunication, which prohibits the offender and the members of his family from taking meals with any of his fellow-caste-men, or from receiving fire or water at their hands, or even speaking to them or entering their houses, deprives him of the services of the barber and washerman, and forbids all members of the caste from entering his house, even on occasions of marriage or death. Before the ban can be removed, the *Guru* must be called in to perform *punyāha-vāchanam* (p. 130), and perhaps brand the offender on the tongue with a needle of gold, and among the higher castes the unhappy sinner must drink the *pancha-gavya* (p. 131). The *Guru* must be heavily feed for his services, and the caste-men fed.

Ordeals

The ordeal is still resorted to as a means of deciding caste disputes. The usual form of ordeal requires the litigant parties, after performing their ablutions, to proceed in public to the local temple, where, after *pūjā* has been performed, they prostrate



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—  
SOCIAL  
ORGANISA-  
TION.

to the purchaser when he hands over the cattle. It is common in the presence of a *Panchāyat* to break a straw in two and throw the pieces over one's head as a token of veracity. Among the lower castes a straw is broken at dissolution of marriage. A low caste illiterate man, when called on to sign a document, will break a straw and place it on the ground, in token that he acknowledges the mark affixed in lieu of signature.

CUSTOMS

The social customs of South India are a blend of two cultures, the Aryan and Dravidian. The terms Kshatriya, Vaisya and Sudra have no ethnographic significance in South India, the term Brahman has, for it represents Aryanism.

For the sake of scientific convenience, Hindus in Salem District may be classed as Brahman and non-Brahman<sup>1</sup>, and the non-Brahman castes may be graded *inter se* by the degree to which they have assimilated their customs to Brahmanic practice. The cardinal features of the Aryan culture are (1) infant marriage, (2) taboo on the re-marriage of widows, (3) taboo on animal food, (4) the worship of Siva or Vishnu, (5) prohibition of animal sacrifice, and (6) the performance of *srāddhas*, i.e., the annual ceremony in honour of dead ancestors.

Pollution

Pollution is incurred by breaches of the *jus connubii* or *jus convivii* or by excommunication (see above p 128); by the touch of a low caste man or even by his presence,<sup>2</sup> by menstruation, childbirth or death. Pollution usually extends to the near relatives and to all who come in contact with the person polluted.

The most usual purificatory ceremony is *punyāha-vāchanam*,<sup>3</sup> a ceremony observed by almost all castes. As a preliminary, the house is prepared by rubbing the floor with cow-dung and water and whitewashing the walls, and sometimes a pandal is erected in front of the doorway. All the members of the family should bathe, anoint their head with oil, and don clean clothes. A measure of rice on a plantain leaf is placed before the persons who are to be purified, and on this is placed a brass vessel of water, the mouth of which is covered with mango leaves. The *puṇyāha* or family priest then recites *mantras* (spells) over the vessel, and

<sup>1</sup> As the class of certain castes to be classed as Kshatriyas or Vaisyas is not generally recognised, the use of the more general term Non-Brahman is necessary to avoid confusion.

<sup>2</sup> See *Malabar District Gazetteer*, p 102 sq, for the distinction between "contact" and "distance" or "atmospheric" pollution, and *Census Report, Madras*, 1901, p 137 sq for lists of castes who pollute by touch and by proximity. The graded "scale of distances" observed in Malabar is, however, unknown in Salem.

<sup>3</sup> Called also *Stala-sudha*.

then sprinkles the water so consecrated (*hram*) over all the members of the family who are present and over the house. Several subsidiary ceremonies are performed, but they are not all essential. The most potent and efficacious of all purificatory rites, however, is the drinking of the *pancha gavya*, or the five products of the cow viz. milk, curds, ghee, cow-dung, and cow urine—a ceremony in vogue only among the higher castes and reserved for special occasions.

On attainment of maturity a girl must be segregated for a prescribed period in a separate room of the house or in a temporary shed erected (usually by her maternal uncle) outside the village. Custom sometimes requires that a new hut should be constructed every three days or so the old hut being burned. Every precaution is taken to guard the girl from the evil eye or molestation by evil spirit. She must undergo numerous ceremonial ablution, and custom rigidly lays down how often and when she should change her clothes. Sometimes she is given special diet. In some castes after a few days isolation outside the village, the girl is admitted into the house and she and her relatives remain under 'minor' pollution till the end of the pollution period. The pollution period varies greatly even within the same caste.<sup>1</sup> Brahmans observe pollution for ten days. Malavalis sometimes for a full month. Lingyatis none at all. Pollution terminates with final ablutionary ceremonies, formal presentation of new cloths and other gifts, the inevitable *janyaha va hanam* and a family feast. At subsequent menstruations segregation for three, four or five days suffice and pollution ends with a bath. After childbirth similar precautions and ceremonies are observed but the mother is permitted to remain in the house.

Between birth and maturity a Brahman has to undergo five important ceremonies: (1) *nimalayanam* or naming ceremony, (2) *chevulu luttēdi* or ear boring ceremony, (3) *anna prasanam* or weaning ceremony, (4) *chaulam* or tonsure ceremony and (5) *upanayanam* or investiture with the *pāṇī* or sacred thread. Most of the castes which claim to be *Dvija* or 'twice born' observe these ceremonies but many of the other Non Brahman castes ignore them. For ear boring no particular month is specified and any convenient day is chosen by the parents provided it is auspicious. The weaning ceremony among Brahmans takes place when the boy is six months old, the tonsure at the

Childhood

<sup>1</sup> Little or no consistency as to the intensity of pollution can be traced between the accounts given in *Caste and Tribes E.S.V.* etc. and information derived locally.

<sup>2</sup> Dubois loc. cit. p. 160

CHAP III. end of the third year, and the *upanayanam*<sup>1</sup> between the fifth  
 HINDUS. and ninth year, and usually between the months of March and  
 ——— June  
 CUSTOMS.

Kōmatis and Nagarattus follow Brahman practice, but other castes that adopt the *pūnūl* are usually invested with it on the eve of marriage. The *nāmakananam* is generally performed at the time of purification after childbirth, sometimes it is reserved till the fifth, seventh or ninth month and sometimes it is deferred till even the third year. The ceremonies observed differ greatly in different castes, and it is a general practice to seek the advice and blessings of a family or village deity. The names usually selected are those of ancestors, of local deities, or of deities who are believed to be the special guardians of the family, e.g., Aīdhanāri is a popular name round Thuchengōdu, Bētrāyan round Denkanikōta, and Muni-appan or Muniswāmi near Vēppana-palli. The eldest son is usually named after his parental grandfather but, as his mother may never utter the name of her husband, her father-in-law or her mother-in-law, be they alive or dead, her child must necessarily have a nickname for domestic use. Personal names are common, such as Mūkkan (*anglice* "Beak"), Karuppan (Black-fellow), Mīn-vāyan (Fish-mouth), etc. If the first and second children die in infancy, the third child is called Kupp-swāmi, or Kuppan, or if a girl, Kuppammāl, and is rolled thrice on a muck heap, its nostril is bored and a ring inserted, and the infant is nominally sold away to a third person for a sum of not more than half an anna.

The practice of branding infants as a prophylactic against fits, swellings or jaundice is largely resorted to, sometimes immediately after birth. The parts branded are the forehead, the joints of the limbs, and the abdomen, and the branding is done with a red-hot needle, or a piece of thread dipped in boiling oil. A circle branded on the knee joint is a specific against rheumatism.

Betrothal.

The betrothal ceremonies are usually simple. The proposal is made by the parents (or guardians) of the bridegroom elect, who visit the girl's house, taking with them money, *pān-supāri*, and sometimes a new cloth, rice, coco-nuts, plantains, jaggery, flowers, dust of sandal-wood, saffron, turmeric and other auspicious articles. If any evil omen is observed on their way, they of course turn back. When they arrive at the girl's house they are received by the girl's parents, take their seats and make known the object of their visit. Both parties then wait in silence for an

<sup>1</sup> Dubois, loc. cit., p. 162

omen usually the chirping of a lizard<sup>1</sup>. If the omen is favourable, the parents of the girl formally accept the offer. The girl is anointed and bathed by her mother. She dons new clothes and returns to the company. The boy's mother then ties some of the gifts above referred to in the girl's cloth and places the money, etc., before her. The fathers of the contracting parties then exchange *pan supari*, an act which clinches the bargain. A general distribution of *pan supari* among the assembled guests follows and the ceremony closes with a feast. It is usually necessary that the local head of the caste and the principal householders as well as the maternal uncles of both boy and girl and other relatives should be present throughout the proceedings.

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CUSTOMS

The payment of a bride price (*lamil panayam* 'Telugu *tera*, *kanare ovi*) by the parents of the bridegroom to the parents of a bride is a custom almost universal among non-Brahman castes. Among Brahmins, on the other hand, the payment of a bride price is prohibited and this prohibition is a distinctive mark of Brahmanic culture.

The Tamil  
Jai

The most suitable match for a boy is considered to be his maternal uncle's daughter. His paternal aunt's daughter is next in favour and in some castes he has a preferential right to marry the daughter of his sister. So strong is this custom that in some castes, if the parents of the girl who is hand can thus be claimed marry her to a man other than the relative who has this right of first refusal they will be excommunicated from caste. A girl who is thus married by virtue of her relationship to her husband is called in 'urimai girl' while one chosen to enhance her husband's position or wealth is called a *perumai* (dignity) girl<sup>2</sup>. The rule, which is common among both Tamils and Telugu, is known to the latter as *menadilam*. It is curious that the Kōmati Vaisyas are subject to it. The Kōmati custom is thus described<sup>3</sup>—

Ménarilam

If a sister has a son and her brother has a daughter it is an invariable rule for the brother to give his daughter in marriage to his sister's son and let the girl be handsome or ugly the sister's son

<sup>1</sup> In *Naamah's Record* section III three omen's are especially referred to favourable (1) A crow flying from left to right (2) a Brahmani kite from right to left (3) a lizard chirping in the south. A crow or kite flying in the reverse direction or a lizard chirping in the north are evil omen. Many Telugu castes light a lamp as soon as the visitors arrive and if the lamp goes out during the proceedings the proposal is dropped.

The rule is observed among the Vedias of Ceylon see *Folk Lore* 1911 p. 523.

<sup>2</sup> Vide *Trichopoly District Gazetteer* p. 34.

<sup>3</sup> *Baramah's Records* section III p. 68.



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must marry her. If a brother have two sisters, and the sisters have each a son, and he himself should have two daughters, he is obliged to give one of the daughters in marriage to each of his sister's sons. However, if the brother should have three or more daughters and his sisters should have a plurality of sons, the brother is only obliged to give one of his daughters to each of the eldest of his sister's sons, and he may dispose of the rest of his daughters as he pleases, and so in like manner may the sisters dispose of their younger sons. If the brother's daughter be blind, lame or deformed, his sister's son must take her in marriage, but on the contrary, if the sister's son should happen to be blind, lame or in any other shape deformed, the brother is not obliged to give his daughter in marriage to him. But if the sister should have a daughter and a brother a son, the sister is not obliged to give her daughter to her nephew, but may give her to whom she pleases."

Possibly the custom is a sort of compromise between matrilinal succession and Brahmanic law. There is reason to believe that "mother-right" prevailed in early Dravidian Society. Under a system of inheritance through females, a man had no interest whatever in finding out who his father might be. When, however, the idea of paternity began to take shape, as it certainly must have done under Aryan influences, fathers would begin to take a paternal interest in their sons. But under '*mother-right*' a man cannot transmit what he inherits to his own children, for his sister and his sister's children are his heirs. The only way he can secure the family property in the enjoyment of his own children is to marry them to the children of his sister. The same advantages would accrue to a marriage between himself and his sister's daughter, the family property being saved from disruption. A marriage between his own daughter and his sister's son would be still better, for it would unite the properties of his wife and his mother.

The degree of rigour with which this rule of *mēnarīṭham* is enforced varies in different castes. In some castes it is a mere matter of form to offer the fortunate uncle or cousin the first refusal<sup>1</sup>. In other castes (e.g., Malayālis) it is said to be carried to such an extreme that sometimes an immature boy is married to a woman old enough to be his mother, the boy's father or father's brother performing the functions of a husband to the bride, and

<sup>1</sup> It is significant that in Tamil one word (*māman*) does duty for (1) wife's father, (2) maternal uncle, (3) paternal aunt's husband, and one word (*machinan*) for (1) brother-in-law, (2) maternal uncle's son, (3) paternal aunt's son, while the feminine form of the latter word (*machini*) stands for (1) sister-in-law, (2) wife's younger sister, (3) younger brother's wife, (4) maternal uncle's daughter and (5) paternal aunt's daughter.

raising up progeny for his son. The existence of this practice is emphatically denied by most of the castes of whom it is recorded, and it is probable that it will yield before long (if it has not already done so) to the pressure of a more enlightened public opinion, and vanish.

CHAP III  
HINDU  
CUSTOMS

Another practice not uncommon among the Telugus and Kauras<sup>1</sup> is that of affiliating a son-in-law commonly known as *allidra*. Ailing male is no father is at liberty to marry his daughter to a man who agrees to become a member of the family and who thereafter resides in the father-in-law's house and inherits the estate.

Itamam

The practice of dedicating the eldest daughter as a *Basari* (dancing girl), about which so much has been written is probably intended to serve a similar purpose, for a *Basari* is entitled to inherit her father's property as a son and to transmit it to her offspring.

Marriage customs are of too great variety to be dealt with in the detail they deserve and it is unsafe to attempt to describe the wedding ceremonies of Hindus as a whole or those of any specific group because each sub-caste has its own peculiarities, and even within the sub-caste there are deviations from standard and practice varies in different localities.

Marriage  
Customs

Weddings usually take place in Chittrai or Vaivasi (April and May) when agricultural work is suspended, and in some communities the marriage season extends to Anni or Anni (June-July-August). In most castes the chief ceremonies take place at the house of the bride's parents; less commonly the bridegroom's people are the hosts and in a few communities the ceremonies are performed in the houses of both the contracting parties.<sup>2</sup>

In the case of infant marriage consummation follows the girl's attainment of puberty, as soon as the pollution period is over. In the case of adult marriage consummation is usually postponed for at least three months after the wedding, as it is considered unlucky for a child to be born within the first year of wedlock. Consummation is not usually accompanied by any public ceremony.

Consummation

The re-marriage of widows is altogether prohibited among the higher castes, and even among such castes as tolerate the practice it is regarded as a sort of legalised concubinage (*alluppudu*). The marriage ceremony is of the simplest description the widow

Re-marriage

<sup>1</sup> E.g. Bedas, Kammas, Kujus, Vakkiligas, Gollas.

<sup>2</sup> E.g. among Malais, Udaiyans. <sup>3</sup> E.g. among the Ianta Ieddis.

CHAP III. puts on a new cloth presented her by her lover, and the latter ties the *tālī*<sup>1</sup> in the presence of the headman. No married woman should be present, and the bridegroom has usually to pay a reduced bride price to the family of the widow's deceased husband, and sometimes a fine to the caste *Guru*, and he also has to provide a feast for his fellow castemen. Where divorce is allowed, *divorcées* are usually permitted to remarry, the wedding ceremony being similarly truncated.

#### Funerals

The Aryan custom is to burn the dead, the Dravidian to bury. Brahman, Kshatriya and Vaisya ritual requires cremation. Some of the higher castes of the so-called Sudras also cremate, and in many others cremation is adopted by the well-to-do, while the poorer families have to be content with the less costly sepulture. There is a tendency for the Vaishnavite members of a caste to prefer cremation, and for the Saivites to bury. Infants are usually buried,<sup>2</sup> and so also are those who die of small-pox or cholera.<sup>3</sup> Burial is also adopted in the case of men who have acquired a great reputation as *Sanyāsīs*, even among Brahmans, and with those who wear the *lingam*.

The Brahmanic monthly ceremonies in honour of the deceased are observed with variations by the Kōmatis and Nagarattas, but rarely by other castes. Annual ceremonies (*srāddhas*) in a very mutilated form are observed by a few of the higher castes,<sup>4</sup> but for Hindus generally the *Mahālaya Amāvāsī* or Hindu All Souls' Day (the new moon of Pūratāsī) suffices for the propitiation of ancestors.

#### SURVEY OF CASTES (A) BRAH- MANS

The **Brahmans** number 23,371, of whom about one-half (11,905) are Tamils and nearly one-third (6,900) Telugus. Kanarese Brahmans (3,883) number rather more than half the Telugus. The remaining 683 are mostly Marāthas.

The number of Brahmans per mille is 13, a lower figure than can be found in any other district in the Presidency except the Nilgiris. But in a district like Salem, where over 96 per cent of the population is illiterate, Brahmans naturally acquire an

<sup>1</sup> Such marriages are called *Kudike* (concubinage) among the Kanarese, also *Udike* or *Sirudike* ("putting on clothes").

<sup>2</sup> Infants under six months of age among Brahmans, under three years among Vaisyas (Kōmatis and Nagarattas), and children who have not shed their milk teeth among castes which are not classed as the twice born.

<sup>3</sup> But not among the twice born.

<sup>4</sup> The essential item is usually the feeding and feigning of a few needy Brahmans, the performance of ablutions and the putting on of new clothes. Sometimes the ceremonies are more elaborate (vide *Baramahal Records*, Section III, p. 150).

CHAP. III  
 HISTORY OF  
 CAJAL  
 (A) BRAH-  
 MAN

influence altogether out of proportion to their number. In general ability they have no rivals. In the remoter villages of the northern taluks the Brahman Karmam is not unfrequently, the only literate person accessible to the villagers. He keeps the Village Munsif's accounts, writes his reports for him, communicates and explains the Sarkar's orders, settles petty disputes between the villagers, writes petitions for them and acts as a general free-lance in all business that requires the use of brains.

The Brahman's position in Salem District is as elsewhere primarily political in origin. Epigraphic records point clearly to the privileged position enjoyed by Brahmans from the time of Pallavas to the British Raj. Without the Brahman no Hindu Raj ever prospered. The Brahman followed in the wake of armies and on him fell the work of settlement and administration. Many of the village offices are still practically though not theoretically, hereditary in Brahman families, and the origin of the office is proudly traced to the grant of some Rajah whose name is long since forgotten. Brahman officers are, from time immemorial the links that connect the village administration with the centre of political power, and any attempt to disturb this connection, like that of Tipu who tried to administer the District by illiterate Muhammadan talukdars, was sure to meet with disaster. The ebb and flow of conquest are marked by Brahman settlements founded for the prosperity of the reigning dynasty.<sup>1</sup>

There are few sections of South Indian Brahmans unrepresented in Salem District but space forbids any detailed account of them. The ritual of Saivite temples is for the most part in the hands of Gurukkals<sup>2</sup>, (commonly called 'bell ringers') who form an important section of the community though they are rather looked down upon by other Brahmans. The Golconda Vivāparis of Kriṣṇagiri taluk are an interesting community. They migrated from the Deccan to the Bāramahal with Jagadēva Rāya,

<sup>1</sup> For the Kanarese Mithras in Ettipūr, Pedda Nayakku Jalayam and Attar (Vol. II p. 11, 18, 13 and 19) and the Tamil Valsanavas at Denkarikottai (Vol. II p. 136); see also the Sankaralingam grant (Vol. II p. 91).

An interesting and elaborate account will be found in *Castes and Tribes* Vol. I pp. 267 to 303. *Tanjore District Gazetteer* p. 78 & 1. Brahmanic customs are described in minute detail in Dubois *Hindu Manners etc.*

<sup>2</sup> See *Castes and Tribes* Vol. I p. 317.

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SURVEY OF  
CASTES

(A) BRAH-  
MANS

and made themselves useful to each succeeding sovereign power, receiving as reward for their labour grants of land and administrative appointments. They are said to be an off-shoot of the Telugu Niyōgis, and closely connected with the Āruvēlu and Nandavaiṅki groups. Their name<sup>1</sup> (Vīyāpāṇi=merchant) they account for by a legend that when migrating southward to escape the Muhammadan cataclysm, they transported the royal treasure in the disguise of merchants.<sup>2</sup> They call themselves Ayyar, but they are all Vaishnavites, and wear the *nāmam*. Another community worthy of note is that of the Mārka Brahmans settled in Talī. Most of the Mārkas are Kanarese Mādhvas, but some are Smārtas. They are a wealthy and ambitious community, but their Brahmanic status is not admitted by other Brahmans, and they are compelled to keep aloof.<sup>3</sup>

(B) Non-  
BRAHMANS.

In the absence of any satisfactory scientific classification of castes, a rough and ready provisional arrangement is adopted, based mainly on the primary formative principle of the several castes concerned. Castes are grouped as (1) Agricultural, (2) Pastoral, (3) Fishermen, (4) Hunters, (5) Traders, (6) Industrial, (7) Labourers, (8) Menials, (9) Military, (10) Sectarian, (11) Mendicants, (12) Miscellaneous Castes which cannot conveniently be brought under other heads, and (13) Panchamas.

(1) Agricul-  
tural Castes

The backbone of the population is of course the great agricultural caste groups of Pallis, Vellālais and Kāpus or Reddis. Dykes' remarks on these three great divisions are worth quoting.<sup>4</sup>

"The Vellālar is frugal and saving to the extreme<sup>5</sup>, his hard working wife knows no finery, and the Vellāhchi willingly wears for the whole year the one blue cloth which is all that the domestic economy of the house allows her. If she gets wet, it must dry on her, and if she would wash her sole garment, half is unwrapped to be operated upon, which in its turn relieves the other half, that is then and there similarly hammered against some stone by the side of the village tank or on the banks of the neighbouring stream. Their food is the cheapest of the 'dry' grains which they happen to cultivate that year, and not even the village feasts can draw the money out of a Vellālar's clutches: it is all expended on his land, if the policy of

<sup>1</sup> The Nandavaiṅki Brahmans take their name from Nandavaram in Cuddapah District.

<sup>2</sup> See Vol II, p 168, for further details.

<sup>3</sup> In spite of papal bulls issued by the Srīngēṇi Matam on behalf of the Smārtas and by the Parakāl Matam at Mysore on behalf of the Vaishnavas, *Castes and Tribes*, Vol I, p 368.

<sup>4</sup> Dykes, pp 131—3.

<sup>5</sup> It is said that Vellālais eat their evening meal by the light of the fire by which it was cooked to save the cost of lamp oil.

the revenue administration of the country be liberal, and the acts of Government such as to give confidence to the ryots or husbandman, otherwise their hoarded grains are buried. The new moon or some high holiday may perhaps see the head of the house enjoy a platter of rice and a little meat, but such extravagance is rare.

The Tallis and Pallars are the very reverse, they have no need for the morrow, but spend their money as fast as they get it. Their women wear the gay coloured cloths to be found in the market, ornaments are eagerly sought for, and their diet is the best rice they can afford with meat so often as it is to be had or can be eaten by the Hindu without injury to his health.

The Reddi both Kanare and Genu are as provident as the rice growers are improvident. They spend their money on the land like the Vellalar, but they are not parsimonious, they are always well dressed if they can afford it; the gold ornaments worn by the women or the men are of the finest kind of gold, their houses are always neat and well built, and (if fairly dealt with) they invariably give the idea of good substantial ryot. They chiefly live on ragi and ar, a fine powerful rice."

The Vellalars number 269 619. They are strongest in the Talaghat especially in the Taluks of Tiruchengodu and Salem (about 96 000 and 60 000 respectively). In Attur there are about 29 000 and in Uttaram about 31 000.

The principal sub-castes returned for Salem District are (1) Kongu, (2) Vellikai, (3) Pavalam latti, (4) Iondur mandalam, (5) Taluva, (6) Nirpuri, (7) Nayanar, (8) Paniklala, (9) Karai kattu, (10) Soliya. Unfortunately the Census Returns give no order of the relative strength of these divisions, but local enquiries indicate that the Kongu Vellalars, as might be expected, are by far the most numerous.

The traditional boundaries of the ancient Kongu country are on the west the Alisar River of Pollachi Taluk, on the north the Palamalai, on the east the Kollimalais, on the south the Palni Hills. The Kongu Vellalars are divided into the following territorial groups: (1) Ten talai (corrupted into Sentalai, located in Tiruchengodu Taluk and in part of Coimbatore), (2) Vada talai (Salem Attur and Uttaram), (3) Palai (Coimbatore), (4) Padai talai (Coimbatore), (5) Narambu katti (residing round Pulam patti) and (6) Pavalam katti. To these must be added the Vellikai Vellalars of the Barimahāl and the Nattans (see p 144) who are said to have sprung from the Ten talai section. The Narambu kattis ('entrail tying') are said to be so named because they wear entrails round the neck.<sup>1</sup>

CHAP. III  
SUPPLY OF  
CASTES  
(B) NON  
BRAHMAN

(2) Tamil  
Cultivators  
Vellalars

<sup>1</sup> Possibly this is an unclerical variant on Arumbu katti, those who tie flower buds.—vide *Castes and Tribes* Vol VII p 377

CHAP III  
SURVEY OF  
CASTES  
Vellālais

The chief settlements of the Konga Vellālais are in Tiruchengōdu and Uttankarai. Salem Taluk contains many settlements of them, and they are known in Dharmapuri and Āttūr. The Pavalam-katti Vellālais are so-called on account of the circlets of coral beads worn by their women on the left arm. They are to be found fairly commonly in the Taluks of Tiruchengōdu, Salem and Ōmalūr, and in Dharmapuri, especially in the Pāgalpatti Enka. The Velli-kai ("silver arm") or Velli-kāppu Vellālais are so called on account of the silver bangles which their women wear on the upper arm. They are common in Dharmapuri, and in Hosūr in the Sanat-kumāra-nadi valley and on the adjoining hills<sup>1</sup>. They are also found in Kṛishnagiri and at Kanavāy Pudūr in Ōmalūr, but they are not found in Āttūr, Salem or Tiruchengōdu. They are organised for caste administration into three *Gadi-vārams* or Districts, each under a *Periya* or *Gadi-Nāttān*, namely (1) Rāya-kōta *Gadi*, under Sakkaī Kavundan of Dodda-Timmana-halli (Kṛishnagiri Taluk) (2) Kṛishnagiri *Gadi* under Venkatapati Kavundan of Mora-madugu and (3) Vīrabhadra-Durgam *Gadi* under Muniswāmī Kavundan of Golla-halli. Each *Gadi-vāram* is divided into a number of *Hōbals*<sup>2</sup> or groups of villages, each *Hōbal* being under a *Chinna* or *Hōbal-Nāttān*. Each village has its *Ūr-Kavundan*. Appeals in caste matters lie from the *Ūr-Kavundan* to the *Hōbal-Nāttān*, and second appeals to the *Gadi-Nāttān*, and if the parties are still dissatisfied, they can appeal to a full bench of the three *Gadi-Nāttāns* sitting together.

True Tondai-mandalam Vellālais, who are strict vegetarians, are very rare in the Salem District. They occur sporadically in the Talaghāt, and also in Dharmapuri and Uttankarai<sup>3</sup>. Tuluva Vellālais occur in the Talaghāt taluks, and are also found in Dharmapuri and Uttankarai<sup>4</sup>. Some authorities class them as a section of the Tondai-mandalam Vellālais, but this classification is not generally accepted in Salem District, as they are flesh-eaters, while the true Tondai-mandalam Vellālan is said to be a strict vegetarian. In Āttūr they are called Vettiḷai-kārai or Kodī-kāl Vellālais, and are said to be experts in the cultivation of the

<sup>1</sup> Their chief settlements are at Pālakōdu, Pennāgaram and Kāṁ-mangalam in Dharmapuri, and at Pancha-palli and Betta-mugalalam in Hosūr.

<sup>2</sup> E.g., the *Hōbals* of Ratnagiri, Chenrāya-Durgam, Baiatūngi, Attiyāmbatlu and Sugana-halli belong to the Rāya-kōta-*Gadi-vāram*, those of Togaia palli, Kūndāra-palli and Mahānāja-gadai to the Kṛishnagiri-*Gadi-vāram*, etc.

<sup>3</sup> They are met with in Gangavalli and Kondayampalli in Āttūr, at Karuppu and Enādī in Ōmalūr, and also in Salem and Sūra-mangalam.

<sup>4</sup> There are large settlements of them in Salem, in Āttūr Town and in Mangōdu near Pennāgaram.

belonging to the so-called Maniyallars of the Biramahil are said to be Tulava Vellalars, organised under a Pattaklarin at Harur who appoints Nattars for kambaya nallor Anandō-Kaveri patnam, Jagalvi and Peniagarum.

CHAP. III  
SURVEY OF  
CASTES  
—  
Vellalars

Most of the Vellalars of Krishnagiri Taluk call themselves Nayanar<sup>2</sup> and they acknowledge the Dharma Sivachar Guru of Neringur. Nayanars are also found in Salem and Omalur<sup>3</sup>. In the latter taluk, as well as in Dharmapuri they are said to be identical with Nirpūṣi and Pūṣikara Vellalars but in Krishnagiri the three sections are reported to be distinct. The term Nirpūṣi is derived from the *ni* and *ṣi* (nūṣi) which they apply to their foreheads, and all Nirpūṣis are Saivites. There are a few families of Nirpūṣis at Malliyuram and Kalakattūr both in Dharmapuri Taluk, and a settlement of Pūṣikkāra Vellalars at Vadai marai in Attūr whose Guru lives at Viddhābalam in South Arcot<sup>4</sup>.

Karaṭṭu Vellalars are to be found in several villages in the Taluk of Omalur (near the Kaveri) and Attūr (near the Trichinopoly border). In Salem and Tiruchengodu they are rather rare. In Dharmapuri there are a few called near Solappuli.

Soliga (or Chola) Vellalars are not common but they are said to occur in all the Taluk of Taluk<sup>5</sup> and also rarely, in Dharmapuri and Ettimbarai as well as in the villages of Angoudasilli and Mattigiri in Heṭṭar Taluk.

No systematic attempt has yet been made to differentiate the customs of the numerous sub-castes of Vellalars except in the case of the Kongu group. Generally speaking their customs are of the ordinary Tamil type with a strong tendency towards Brahmanic ritual. The customs of the Kongu Vellalars are

<sup>1</sup> According to Mr Francis (Census Report 1901) the Kelikala is a section of Soliga Vellalars.

<sup>2</sup> The chief settlement is in Kudimonalalli Tarai.

<sup>3</sup> P. S. Nallūr R. S. Jura. Settinapattūr. Mutta N. Vakkannatti and Omalur.

<sup>4</sup> Reports received of the other groups of Vellalar are full of small errors and contradictions. The Pūṣikkāra Vellalars of Attūr are said to be a section of Tonla mandalam Vellalars. Mr Francis (Census Report of 1901) classifies Nirpūṣis as Soliga Vellalars and Nayanars as Pūṣikkāra Vellalars. Others class them with Karakattu Vellalars and others again with Kongu Vellalars.

<sup>5</sup> Their chief settlements are N. valūr Dalavayatti and Iedda N. Vakkannatti in Attūr and Tirumangalam Kakkuttatti in Ottamari. P. S. Nallūr.

<sup>6</sup> P. S. Nallūr in Salem. I. Ottamari in Omalur and P. S. Nallūr in Tiruchengodu.



CHAP III.  
SURVEY OF  
CASTES  
—  
Pallis

practically the same as those of the Nāttāns, who are dealt with in detail below (pp 144-8) <sup>1</sup>

The **Pallis** number 482,631, forming by far the largest caste in the District. They dominate the Bāramahāl even more conspicuously than they do the Talaghāt. There are about 125,000 in Dharmapur, 75,000 in Kīshnagū, 32,000 in Ūttankarai, in Salem there are some 75,000, in Truchengōdu 60,000, and in Āttūr 24,000. The name Palli is connected by savants with Pallan, Kallan, Paraiyan, etc., but the Pallis themselves indignantly disown such associations, and claim to be Kshatriyas of the Fire Race (Agni-kula Kshatriyas), and connect the name Palli with the ancient Pallava dynasties, this claim Hindu Society is by no means inclined to admit, though in some places the Pallis have taken to wearing the sacred thread of the twice-born. The term Palli, however, is considered opprobrious, in spite of the royal pedigree which the word connotes, and Pallis prefer to be called Vanniyars, from the *vanni* <sup>2</sup> tree (*Prosopis spicijera*) which is held sacred by the caste, or Padaiyāchis.

Their most important sub-castes are (1) Arasa Vanniyars and (2) Panda-mutta Vanniyars. The former are the more numerous but the latter consider themselves superior. Both sub-castes are common throughout the District, except in Hosūr and Kīshnagū Taluks. Other well-recognised sub-castes are the (3) Ōlai Vanniyars and (4) Nāgavadam Vanniyars, both of which are said to be off-shoots of the Arasa-Vanniyars. Other sections reported are the Kongu, Vengāya <sup>3</sup> (Onion), Nīla-kanta, Sugambu, Gangapāla, Sāmba, Pāsupatha, Vanniyars all of Salem Taluk, the Kūda-kattī Vanniyars of Toppūr side, and the Kal or Lingam-kattī Vanniyars of Bana-Nāyakkam-pattī in Ūttankarai Taluk. It is doubtful whether any of these sections are true sub-castes.

<sup>1</sup> For Kongu Vellālars see also *Trichinopoly District Gazetteer*, pp 102-5. Much miscellaneous information is given in *Castes and Tribes*, Vol VII, p 361 sq. In *Baramahal Records* an account is given of "Karakava" Vellālars and Tonda-mandalam Vellālars, and under the head of "Vellālars" a long list of agricultural castes is given, which includes several sections of kūpus and Vakkilgars.

<sup>2</sup> The word *vanni* is also said to denote king—see *Castes and Tribes*, Vol VI, p 9 sq.

<sup>3</sup> The Kannese speaking Tigalas of Mysore are called Uli Tigalas or "Onion Tigalas", and correspond apparently to the Vengiya Pallis. They are said to be called Onion Tigalas on account of the following incident: "A troupe of Dombars gave an acrobatic performance in a village of which all except Tigalas were invited to witness the show. The latter felt insulted, and, in order to out-do the Dombars in their own profession, they constructed a pole by lashing together onion stalks, and made ropes by twisting together the filaments of the same frail material, and surprised the Dombars' feats of skill" (I S M IX, p 2).

The Panda muttu Vanniyars derive their name from their curious custom of piling up two columns of *lalasa* in their marriage pandals. The number of pots in each column must be odd and there may be as many as 11, 13 or 15, and they reach to the roof. The pots which must be new are coated with chunam and empty. Each column is based on a curious four-cornered earthenware stand, the corners being fashioned to represent an elephant, a horse, a sheep and a peacock respectively. Above this stand is placed a crude earthenware figure of a peacock on the top of which the column rests.<sup>1</sup> The roof of the pandal is adorned with earthenware coco-nuts, plantain and mangoes.

The Araya Vanniyars are more numerous than the Panda muttu sub-caste but they are somewhat less Brahminised. They differ from the Panda muttu Vanniyars in the following particulars: (1) they tolerate the remarriage of widows (2) they use a smaller *tali* than that of the Araya sub-caste (3) they use only one *lala am* at wedding (4) they use cotton thread instead of the gold *lusu* for tying the *tali* (5) they use bamboo baskets instead of copper trays for carrying the bride's *pariyum* and other presents, (6) they may not tie a knot in the necklaces of black beads (*jarunna*) that they wear. In other respects the customs of the Araya Vanniyars resemble closely those of their Panda muttu cousins.

Olai Pallis are numerous in the Taluk of Hosur.<sup>2</sup> Dharmapuri, Krishnagiri and Uttankarai, and are also found in Salem Taluk. They derive their name from the fact that their women wear in their ears rolls of palm leaf (*olai*) instead of *Immale*.

Nagavadam Pallis are common in Hosur.<sup>3</sup> Krishnagiri and Dharmapuri. Their name refers to a curious shoe shaped ear ornament bearing a serpent's head in gold which is worn by their womenfolk. The Nagavadam Pallis claim superiority to all other Pallis and have substituted the distinctive title Vanni for Nagavadam.<sup>4</sup>

<sup>1</sup> See the illustration facing p. 10 of *Castes and Tribes of India*.

<sup>2</sup> In one or two popular accounts differ. On attainment of maturity it is said a girl is sequestered for 10 or 12 days in a temporary hut of cloth or karbu straw decorated with mango leaves. After childbirth *padda dala am* is performed on the 10th day and so called *thali* is named on the same day. The bride price is Rs. 11 in addition to 30 *l* milk post must have leaves of the arada tree (*Ficus religiosa*) tied to it.

<sup>3</sup> Chief settlement at Aliyalam Hosur Taluk.

<sup>4</sup> Chief settlement at Saptapuram Hosur Taluk.

<sup>5</sup> An immigrant section of Iallis (Tallals) at Bangalore who speak a hybrid jargon of Imla dhar are known as Dharmaraj Okkalu and they are ardent votaries of the Dharmaraj cult.

CHAP III  
SURVEY OF  
CASTES

Nāttāns

Wherever Pallis occur, their settlements are rather large, and each village has its headman, who is variously known as *Ūr Kavundan*, *Nāttān*, *Nāttānmai-kāran*, *Panniya-kāran* or *Periyatanakkāran*. The *panchāyat* usually consists of ten members.

The **Nāttāns** are treated in the Census Reports as a distinctive caste, though, strictly speaking, they are a sub-caste of Konga Vellālais,<sup>1</sup> sprung from the Ten-talai section of that caste group. According to the Census of 1911 they number nearly 12,000, of whom over 7,000 reside in Salem Taluk, and over 4,000 in Tiruchengōdu. They are said to have migrated in the first instance from Tondai-mandalam and the Chōla country, and to have fixed their head-quarters at Kāngayam in Coimbatore District. East of the Kāvēri they distributed themselves into three Nāds, (1) Kīl-Karai Pundurai-Nād, now known as Morūr, which is the chief of the Nāds in Salem District, (2) Pūvāni Nād, the capital of which is Tāra-mangalam, and (3) Rāsipuram Nād. These three Nāds have since split into seven, viz., (1) Morūr, (2) Molasi (an off-shoot of Morūr Nād<sup>2</sup>), (3) Parutti-palli, (4) Mallasamudram (an off-shoot of Parutti-palli), (5) Rāsipuram, (6) Salem (an off-shoot of Rāsipuram) and (7) Elūr. An eighth Nād is said to have existed, with its centre at Kalyāni, but it became extinct. The Nāds are *exogamous*, i.e., a member of one Nād must not choose a bride from his own Nād, and even the two Nāds of Morūr and Molasi are regarded as agnate divisions (*dāyādivaguppus*), and intermarriage between them is prohibited. Morūr and Molasi belong to one and the same *Kulam* or *Gōtham*, called Kanna-Kulam, Rāsipuram belongs to Vijaya-Kulam and Parutti-patti to Sella-Kulam.

The Nāttāns are distinguished from the Konga Vellālais in the following customs —

(1) The Nāttāns are called Nāttār Kavundan, while the Konga Vellālais are called Kudiyāna Kavundar. The Nāttāns of Morūr Nād also have the titles Immudi and Kāngayam.

(2) The *pariyam* of the former is Rs 4 and 32 *vallams* of rice, that of the latter Rs 25 and 18 *vallams* of rice.

(3) The *tāl* of the former is simple unspun yarn, the *tāl* of the latter is spun yarn of 7, 9 or 11 strands.

<sup>1</sup> See above, pp 139 and 141-2

<sup>2</sup> Local tradition explains the term Elu-karai Nād as signifying the seven Nāds here referred to. The identification appears doubtful, however, for Elu karai Nād referred to in an inscription of 1540 A D (No 21 of 1900) existed in the 16th century as a territorial division quite distinct from Kīl-karai-Pundurai Nād (G E 646 of 1905, dated 1599 A D), and Pūvāni Nād (G E 17 of 1900, dated 1568 A D, G E 27 of 1900, dated 1511 A D, and G E 22 of 1900). See below, p 189.

(4) When the Nattin bridegroom goes to the bride's house for the wedding, he is heralded by a Palayan who sings a *paucayira* on the ciste (கட்டை). No such practice is observed among the Konga Vellalars.

(5) Nattin girls are tattooed with dots on each cheek, the Konga Vellalars tattoo one dot on the right cheek only.

(6) The Nattin bride rides to the bridegroom's house but no such custom exists among the Konga Vellalars.

(7) The former tie an amulet (கட்டை) to the neck (கழுத்து), the latter tie it to the left proper.

(8) Nattin females salute both men and women with their hands put together and raised above their heads, the Konga Vellalars do not do so.

Their caste administration is conducted by elective *panayats* which can levy fines up to Rs. 2 the proceeds being devoted to temple funds. The *panayat* is not, however, a strong body, and its authority is said to be decaying.

Each Nadi has its Brahman Guru. The Guru of Morūr and Molai Nades is by caste a Gurukkal, and he lives in Natta Kidayūr<sup>1</sup>, in Kingavai Nal of Coimbatore. The Gurus of Mallasamudram and Paruttipalli Nades are also Gurukkal Brahmans. The Guru of the former lives at Ayyam Pillayam in Parambi Division, his title being Immudi Sutambla Nārinār, and the Guru of the latter Nal residing at Kallan Taluk in Salem Taluk. The Guru of Risperam Nal is a Dikshitar and lives at Pisur in Erode Taluk.

Nattans ordinarily employ Brahmans as *purohitas* only for *punyaka vidhanas*. All other priestly duties are performed by barbers, whether it be at deaths or marriages or other ceremonies. The richer classes, however (Nattadars etc.) have sought to raise themselves in the social scale by employing Brahmans only for all ceremonies except those connected with funerals, but it is said that the ceremonial services of barbers cannot even then be dispensed with.

The marriage customs of the Nattans are curiously complex. The chief actors in the ceremonies are the *arumailaran* and his wife and the barber. The *arumailaran* and his wife (*arumailari*) are priests of the caste who are appointed under rather peculiar conditions. To become an *arumailaran* a man must be well on in years, of good character and blessed with children, and his wife must be alive. He cannot be made an *arumailaran* except at the marriage of his first third or last son. Husband and wife

<sup>1</sup> In Disapuram Taluk one mile from Palaiya kottai

are "consecrated" together. The ceremony<sup>1</sup> is conducted by the barber (நாவிதன்) assisted by other *arumaikkārans*, and after it is over the couple go and dig cooked rice out of the pot in which rice is boiled for their son's marriage; they are then qualified to officiate in other marriages in the caste.

The prominence of the barber in the marriage rite is accounted for in the following story. A Vēttuva Rāja, out for his morning ride, saw a Konga Vellālan being shaved by the road-side. The Rāja, who wanted a shave, ordered the barber at once to attend on him, and the obedient barber complied, leaving the unfortunate Vellālan half shaved. The Vellālan, feeling shy of appearing in public, shut himself up at home, and begged his son to complete the barber's unfinished task, the son refused, however, saying that, if he complied, no parent, whether within or outside the caste, would ever accept him as son-in-law. A potter overheard this, and offered his daughter in marriage on condition that the son finished shaving his father. The son accepted the offer, and ever after the son was called "barber", and a barber has had to conduct the marriage rite among Konga Vellālans and Nāttāns. It is said to be in consequence of this marriage between a Vellālan and a potter girl that the Potters sometimes call themselves Vellāla Chettis.

When a boy becomes eligible for marriage, his maternal uncle goes to his parent's house with a few rupees, some *tenai* (millet) and a mould used for making palmyra jaggery. The *tenai*-flour is mixed with water, and made into a big ball, and into it is put the jaggery mould. The whole is boiled, and the ball is placed on the threshold of the house where the boy's parents live, the parents, in company with their *arumaikkāran* and his wife, then break the ball in two with a pickaxe. If the jaggery mould is found to be uninjured, the marriage will be auspicious. If it be damaged, the marriage will be unlucky.

The next test is to mix some red dye in ghee; this mixture the *arumaikkāran* daubs on the pit of the throat of the bridegroom's mother, and the stream of liquid is watched as it trickles down between her breasts, if the marriage is to be auspicious the stuff must trickle down in a straight line to the navel, if its course is deflected the omen is bad. Sometimes the mixture is applied at the back of the neck, in which case it must trickle straight down the valley which marks the backbone.

If these omens are favourable the two parents proceed to the shandy, and buy salt and turmeric, and smear red *kunkumam* on

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<sup>1</sup> Vide *Trichinopoly Gazetteer*, p. 104.

their foreheads. It is only after the ceremony above described that the bridegroom's father is permitted to erect a pandal in front of his house. The boy's father then proceeds with some elders of his village in search of a bride.

A bride is chosen usually in some village within a radius of 10 or 15 miles of the bridegroom's house. The betrothal consists, as in other castes, of exchange of courtesies between the parents followed by a feast in the house of the bride's father. Just before the wedding the father and mother of the bridegroom will sometimes pass through a hoop made by splitting a twig of tamarind, the object of this being to avert the Evil Eye.

The bridegroom leaves his village on the eve of his wedding, riding usually on horseback and preceded by a Pulavan, who sings songs as the procession proceeds. The party takes with it the dowry, which may be one of three kinds: the full *sir*, the half *sir* and the quarter *sir*. The full *sir* consists of 61 *vallams* of rice, 20 moulds of palmira jaggery, 5 bundles of betel leaves, 1 Madras measure of areca nut, 1 measure of turmeric, 4 measures of ghee, a *kūras* or cloth for the bride, the *tāl* and a gold neck lace<sup>1</sup>.

When the party reaches the Pillaiyār Kōvil of the bride's village, a halt is called, and the bride's brother comes to meet the bridegroom, riding on a horse or ox. The bridegroom and his party are then conducted to a guest house (㊦㊦㊦) set apart for the purpose, and take their seats on a cot over which the Dhooby has spread some white cloths. The bridegroom's sister is then given a new red cloth which she has to wear; she has to carry the *kūras* in a ba ket (*pe hai*) to the bride's house and there a few rupees are tied in the corner of her cloth as her perquisite. Then follows a feast given to the bride's maternal uncles after which they (the uncles) carry the bride, dressed in the *kūras* but bare to the waist and closing her eyes with her two hands to the *nāttu-tāl*, a stone set up in the village boundary. There the *aru maiklari*, under the supervision of the barber, ties a piece of yarn round the stone, the bride witnessing the process and sitting on the basket. This done the bride is carried back again by her

<sup>1</sup> The full *sir* of the Konga Vellalars consists of Rs. 45 in cash, 10 *vallams* of rice, 2 moulds of jaggery with coco nuts, *padu supāri*, plantains, etc.; the three quarters is Rs. 9 in cash, 18 *vallams* of rice, large pots of jaggery, one pot of ghee and one of oil with plantains, etc.

<sup>2</sup> The *nāttu-kāl* is said to represent the 24 Nads into which the Konga Vellalars are distributed; theoretically no marriage should take place without the presence of the representatives of all the 24 Nads; as this rule is impossible in practice the *nāttu-kāl* was introduced as a substitute for the absent representatives. In Trichinopoly the *nāttu-kāl* is said to represent the Konga king whose permission was essential to every marriage. (*Trichinopoly District Gazetteer* pp. 104-5)

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SURVEY OF  
CASTES  
Nāttāns

uncles to her parents' house, and on her arrival there the *arumaikkārī* ties the *tālī*, in this case a mere piece of country yarn, the *tālī* ornament being attached afterwards. In former days it is said the *tālī* was tied by the barber<sup>1</sup>

The bridegroom, who till now has been waiting in the guest-house, is next conducted to the bride's house and introduced to the bride. The couple clasp hands, an act which is considered the binding portion of the ceremony. The bridegroom next dips his little finger in some red dye, and smears it on the bride's shoulder, the bride returning the compliment. The couple next exchange betel, and then the barber with the *arumaikkāran* and his wife, souse the pair from head to foot with water. Then ghee is brought in a golden bowl, and the bridegroom and bride's brother eat out of it together in the presence of the bride. In poorer houses a brass bowl is used in which a golden ring is put. The bridegroom next goes to the pandal, and the Pulavaṅs there sing a song of blessing. The bridegroom then returns to the *nāttu-kal*, and there the chuckler meets him with a new pair of sandals, which the bridegroom puts on, paying the chuckler a few annas. The bride also is presented with a new pair of sandals at the entrance of her house. This closes the first day's ceremonies, and the bridegroom and the party return to their village.

On the second day the bridegroom's female relatives proceed to the bride's village and meet the women of the bride's party at the Pillaiyār Shrine. There the two parties salute each other and then adjourn to the bride's house and presents are exchanged.

On the third day the bride pays a visit on horseback to the bridegroom's village, and meets him in his house. Here, too, the barber is master of the ceremonies.

On the fifth day bride and bridegroom together are conducted back to the bride's house, and the wedding terminates.

Other Tamil  
Agricultural  
Castes

The Tamil agricultural castes are further represented by (4) Agamudaiyans (11,414), (5) Udayāns<sup>2</sup> (25,028), (6) Vettuvans (11,130), and (7) Malayālis (28,596).

Agamudai-  
yans.

The **Agamudaiyans** occur mostly in the Taluks of Āttūr, Ūttankarai and Krishnaginī. In the Bāramahāl they are organised into five Nāds each under its *Nāttān*. The head-quarters of the *Nāttāns*, in order of their precedence, are (1) Ānandūr, (2)

<sup>1</sup> In recent years it has been the practice to permit the bridegroom to visit the bride's house to see the *tālī* tied, and in the most advanced families the bridegroom is even asked to tie the *tālī* himself.

<sup>2</sup> The difference between the total for Udayāns and the sum of the totals for the three sub-castes represents those Udayāns whose sub-caste is unspecified.

Kaveri palnam (3) Jagadevi, (4) Mahārāja gālai, and (5) Pāi palayam<sup>1</sup>. In every village there is an *Or Karuntin*, who is entitled to two shares at marriages, and on other occasions. The *Or Karuntins*, however, are not entitled to summon *parichayal* a privilege which rests exclusively in the *Attars*. The *Biramahal Agamudaiyans* are said to own allegiance to a Guru who lives at Palni. The *Uttankaru Agamudaiyans* are also said to recognize a Guru at Tiruvannamalai known as *Kongu Namaswaya swami*. In the Southern Districts they bear some affinity to the *Maravans* and *Kallans*. Their customs closely follow those of the *Vellalars*, and there is reason to suppose that in Salem District a large number of the caste have returned themselves as *Vellalars*<sup>2</sup>. They are said to belong to the *Siruntillai* section.

CHAI III  
HER ET OF  
CA TES  
Ag ricul  
3a

The *Udaiyans* are divided into three well marked endogamous sub-castes (a) *Malaimins* 10,027, (b) *Nattamins* 12,121 and (c) *Sudaimins* 1,199. They trace their descent from three sister daughters of the pious *Aravair* who became the wives of a king of *Lirukōvilār* in South Arcot where their Guru still resides. Over two thirds of the *Malaimins* are to be found in Salem and *Omair Taluks* especially in the *Rasipuram* Division, most of the remaining third residing in *Attūr*<sup>3</sup>. Two-thirds of the *Nattamins*, and more than half the *Sudaimins* occur in *Attūr Taluk*. Outside these three taluks, the *Udaiyans* are rare. Their original settlements were in the western portion of South Arcot, and thence they have spread into *Trichinopoly* and *Salem*. Many of the Catholic converts round *Rasipuram* are *Malaimins* by caste and it is said that 'interdining' and even intermarriage between the converted and unconverted families are tolerated<sup>4</sup>. Weddings are celebrated in the bridegroom's house.

Uti ty re

The *Vettuvans* are to be found mostly in *Liruchengodu Taluk*, in *Salem Taluk* they number about 1,000. The *Vettuvans* of the *Kongu* country trace their descent from the followers of an ancient Rāja of *Kālahaṭṭi* by name *Muttam Rāja*<sup>5</sup>. In the 2300th year of

Vettuvans

<sup>1</sup> *Palai Palayam* is about 1 mile south of Puppam in North Arcot District.

<sup>2</sup> *Castes and Tribes* Vol I p 5.

<sup>3</sup> *Census Report* 1901 p 140.

<sup>4</sup> *Malaimins* are numerous in *Puduchalaim* near *Rasipuram* and in *Palai* and *Lachudaiyan palayam* south of *Nanjiripet*.

<sup>5</sup> For a more detailed description of the *Udaiyans* see *Trichinopoly Gazetteer* p 168 and *South Arcot Gazetteer* p 109 and *Castes and Tribes* Vol VII p 206.

<sup>6</sup> For this account I am indebted to Mr O Sitapati Rao Sub Magistrate of Namakkal whose information is based on a booklet in the possession of Uma Maheswari and titled *Chit Gurus of the Taluk of Vettuvans*.



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SURVEY OF  
CASTES  
—  
Vettuvans

the Kali-yuga, or about 800 B.C., when South India was ruled by the Chēra, Chōla and Pāndya kings, the king of the Chēras, growing old, was seized with a desire to eschew the world, and with his consort to go to Heaven without dying. After searching long and fruitlessly for a teacher who would guide him in the right way, he at length heard of a Saint of great sanctity, residing at Tiruvārūr in Tanjore District. Him he consulted; the holy man suggested that the king, if he wanted to make a really great sacrifice, should hand over the kingdom to him. This the king consented to do, the Saint bade him enter a *pushpaka-vimānam*, (aeroplane decorated with heaven-born flowers), which had been brought to earth for his convenience, and the King and Queen proceeded to Heaven, leaving the kingdom in the holy man's charge. The latter soon shifted his regal responsibilities by handing the kingdom over to Brahman administrators. These Brahmans ruled for some four centuries, towards the end of which period the kingdom suffered severely from the depredations of certain raiders called Ottiars and Salliars, who represented, it is said, the Kallars and Maravars of to-day. The Brahmans in their trouble applied for advice to the holy man who had given them the kingdom, and who must have lived to a great age. The Saint informed them that in the 2249th year of the Kali-yuga, when the Chēra, Chōla and Pāndya kings were in like quandary, they had sought and obtained help from the then Rāja of Kālahastī (in Chittoor District), and suggested that the Brahman rulers should do likewise. Envoys were accordingly sent, and, after some difficulty, the Rāja of Kālahastī, Muttanī Rājan by name, after consultation with his Guru Umāpathī Dēsikai, was prevailed on to assist. On the 10th day after the new moon in the month of Tai in the year Pramatha, 2700 years after the beginning of the Kali-yuga, the Rāja of Kālahastī set out for the south. On the Kāvērī bank he settled his Guru at Nanjai-Edaiyār<sup>1</sup>. The Rāja and his fighting men then crossed the Kāvērī and moved on Kaiūr, where he worshipped at the ancient shrine of Pasupatīsvara-swāmī. From Kaiūr the Rāja conducted a successful campaign against the raiders, and, after crushing them, he repaired again to Nanjai-Edaiyār. Rāja and Guru then visited the Siddha Kōvil at the

<sup>1</sup> The locality is described in the original as follows —

பொன்னிநதி தெற்கு புகழ் முதலா நதி கிழக்கு நண்ணியதோர  
சங்குமுக நனராய கன்னிபதம் ஏறறி அருள பெரும புகழ் குருசாமி  
க்கு மிக வீரறிருக்க நலவலிடமே

the gist of the text being that the site chosen was the "Doab" formed by the Kāvērī and the Tirumani-muttār

foot of the Kinja malai, to enjoy the society of the Rishis and Yōgis then living there. After their return to Nanjū Ldaiyār, the king was requested by the Brahman rulers to take over the kingdom as a reward for his services. The king consented, making Karūr his head quarters, and posting a chief at Kapila malai (15 miles south west of Namakkal) and another at Siva malai (near the boundary between Erode and Dharmapuram Taluks).

This Muttan Rāja of Kālahasti seems to be the same as the Muttu Rāja referred to in the traditions of the Ambalakkirans, the Muttiriyans (Muttachians), the Uralis and the Valaiyans.<sup>1</sup> According to Vettuva legend, Muttan Rāja was a son of one Vijayan, born to him by a jungle girl, with whom he fell in love when hunting and whose father he slew. Vijayan's father was Kannapp Nayanar, a hero whose name is associated with the traditions of the Vedans, Bēda, Ambalakkirans and Valaiyans and who is identified with one of the sixty three Saivite Saints. Kannappa Nayanar<sup>2</sup> was the eldest of ten brothers, sons of a Vedar girl who contracted a *gandharva* marriage with a descendant of Yayāti, one of the heroes of the *Mahabharata*.<sup>3</sup> No historical evidence has been adduced to corroborate the migration legends of these castes, but the community of tradition probably points to a community of origin, and the legend of a Vettuva Rāja still clings to Sankaridrug.

<sup>1</sup> *Vide Castes and Tribes* Vol I page 97 (Ambalakkirans and Muttu asan koradu) Vol V p 127 (Muttachians) Vol VII pp 12 and 213 (Uralis) and perhaps Vol. VII p 279 Muttal Ravattan the special caste god of the Valaiyans).

<sup>2</sup> Hence the name Vettuvan one who cuts.

<sup>3</sup> *Vide Castes and Tribes* Vol VII p 33 (Vedans) Vol I p 98 (Ambalakkirans) *Tichinopoly District Gazetteer* p 114 (Valaiyans) and *E S M* No III Bēdas p 9.

<sup>4</sup> The second of the ten brothers earned the title Kavalan by guarding the environment of the Pishi Uthangi while he performed a *yāgam*. The third brother rode round the earth on a horse of the Dēvas and won the title Bhavalan. The fourth son fell in love with two girls whom he met on the banks of the Tungabhadra and wedded them on condition that he adopted the family title of their father Mavalan. These three brothers became the progenitors of three tribes the Kavalans the Bhavalans (or Pavalans) and the Mavalans. The Bhavalans are said still to exist near Perūr in Coimbatore Taluk the other two tribes have not been traced.

<sup>5</sup> See Vol II p 281 Mr V Venkayya suggests that the Vidukadan alias Vatturayan mentioned in a fragmentary inscription of the Narasimha Ierumal temple at Namakkal (No 11 of 1806) may be connected with the Vettuva Rājas. Another tradition states that the Konga kings invited Vettuvans from the Chōla and Pandya countries to assist them against the Keralas and a third tradition relates how the Vettuvans assisted the Chōla king Āditya Varma to conquer the Konga country in the latter part of the ninth century (*Castes and Tribes* Vol III p 394).

CHAP. III  
SURVEY OF  
CASTES  
Vettuvans

No clearly defined sub-castes appear to exist among the Vettuvans. The following exogamous clans are reported (1) Anthi, (2) Mūlai, (3) Pattali, (4) Karadi, (5) Vanni, (6) Kattu, (7) Billai, (8) Varagu, (9) Santhappadai, (10) Pāndi. Caste disputes are decided by *panchāyats* presided over by an hereditary officer called *Kottukkāran*, and appeals lie to a *Pattakkāran*, of whom there are three; one at Irukkūr near Kapila-malai (Nāmakkal Taluk); another, entitled Kālahastī Kavundai, at Pavitram (Kairū Taluk), and a third at Siva-malai (Dhārāpuram Taluk). The full title of a *Pattakkāran* runs *Immudi-pattam-humāra-allāla-iāma-pāthina-Idumba-Ilaya Nāyakkar*, the word Idumba being his personal name. Pattakkārs only are known as Nāyakkar, a title bestowed upon them, it is said, by Tirumala Nāyaka of Madurai, the ordinary caste title being Kavundar. Vettuvans employ as *puṛōhīts* a sect of Tamil speaking Smārta Brahmans known as Sivadvījas, who are rather looked down upon by other Brahmans. These *puṛōhīts* officiate at the purificatory ceremonies after childbirth, and on the 3rd and 16th days after death, and among the more advanced classes during the performance of *śrāddhas*. Their Guru, as already stated, resides at Nanjai-Edaiyār and bears the title Umāpathi-Dēsikar or Umā-Mahēsvara-Gurukkal; he claims descent from the Guru who migrated with the Vettuvans from Kālahastī. At Nanjai-Edaiyār is a *matam*, and a shrine where Siva and his consort are still worshipped as Kālahastī Īśvarar and Gnānāmbikai.

Malaiyālis

The Malaiyālis are the principal inhabitants of the Talaghāt Hills, their chief settlements being on the Shevarōys, Kalrāyans, Chittēris, Kolli-malais and Pachai-malais. In Āttūr Taluk they number 12,800, in Salem Taluk 7,300 odd, in Ūttankarai just under 7,000 and there are a few returned for Ōmalūr and Ūttankarai. Thanks to their isolation and the feverish climate of their habitat, they form a far more homogeneous community than any of the castes of the plains, and afford an interesting object lesson in ethnology. They trace their origin to Conjeeveram<sup>1</sup>. The legend runs that three brothers, by name Periyannan, Naduvannan and Chinnannan, went a hunting in a forest accompanied by three hunting hounds, and it came on to rain so heavily for two

<sup>1</sup> The Pachai-kutti and Pachai-kuttātha Vellālar of the North Arcot Javādīs have also a tradition of migration from Conjeeveram, but they are quite a distinct caste from the Malaiyālis of Salem, Trichinopoly and South Arcot, though, curiously enough, they own some sort of allegiance to the Vēdar Poligārs of Kangundi. Legend has it that the Kalrāyans, Pachai-malais and Kolli-malais were wrested by the three brothers from two heroes known as Vēda-Vellāla and Kāna-Koravar.

days that they were not able to quit the forest. Their hounds however, returned home, and their wives seeing the dogs without their masters, concluded that their husbands had died in the jungles, and accordingly as all loyal widows should do, set fire to their houses and perished in the flames. On the third day the hunters returned to find their houses in ashes and their wives dead. The bereaved husbands thereupon consoled themselves by marrying again, Periyannan chose a Kanikolar girl, and settled on the Kalrivattai. Naduvannan chose a Veluchai as his bride, and the Pachai malai as his residence. Chinnannan married a Devendra Pallan, and made his home on the Kollimalai. The three brothers thus became the progenitors of the three clearly defined sub-castes into which the Malayalis are divided, the Periya Malayalis, the Pachai Malayalis and the Kollimalayalis.

The Malayalis are also divided into a large number of exogamous clans which they call *raguppus*. A curious feature in connection with these *raguppus* is that certain groups of them (called *dayidi raguppus*) are *inter se* exogamous also. The members of the *ediyidi* clans call one another brothers (*annan tambigal*) and marriage between them is for some unknown reason regarded as incestuous. For instance in Sittūr Nād there are seven *raguppus* five of which (Pillai Makkandi, Pōsai, Mānikkai and Tiruvichai) form one *dayidi* group and the remaining two (Kannan and Pillai) another. No member of the first group of clans may marry into any other clan of that group, but must go to some other clan for his bride. Similarly the Kōnān clan of the Mūnūr Malayalis may not intermarry with either the Mattayān the Lmayāndu or Kannathan clan of Tiruppulli Nād but may take a bride from the Alatti or Pannan clan of that Nād though all the five clans of Tiruppulli Nād are *inter se* exogamous. Similarly among the Pachai Malayalis there are about fifty clans, arranged in about eight *dayidi* groups. Some of these *raguppus* bear quaint and outlandish names which would afford unlimited scope for a philologist's fancy, but it cannot be said they are totemistic in origin.

Of the three sub-castes the Kollimalayalis are the most conservative and the best organised. They are to be found on the Kollimalais of Nāmakkal and Attūr Taluks, on the Bōda malais and in the valley between the Bōda malais and Terugu malais<sup>1</sup>. On the Kollimalais they are organised into four groups of which two, the Three Nād and the Four Nād Malayalis are

<sup>1</sup> Kollimalayalis are also found on Palai malai, Bergūr malai and Kuli malai in Blayyī Taluk.

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Malayālis

in Nāmakkal with head-quarters respectively at Sēlūr and Valappūr, and two, the Anjūr (five-village) and Mūnūr (three-village) Malayālis are in Āttūr. The Anjūr Malayālis comprise the five Nāds of Bayilam, Tiruppulī, Edappulī, Pnakarai and Sittūr, with a population of 6,641, and the Mūnūr Malayālis the three Nāds of Kundunī, Alattūr and Pelāppādī, with a population of 1,501. The Anjūr Malayālis are under the jurisdiction of the *Periya-Pattakkāran* of Bayil-Nād, whose office is hereditary. He is not called *Rāja*, and has no *Mandiri*. Each of the five "Ūrs" has its *Ūr-Kavundan*, who is elected. Caste disputes are decided in the first instance by the *Ūr-Kavundan* in consultation with a number of *Karakkārans*, who are elected, one from each clan, in the *Ūr* concerned. An appeal from the decision of the *panchāyat* so constituted lies to the *Periya-Pattakkāran* of Bayil-Nād, who finally settles the dispute in conjunction with the *Karakkārans* of Bayil-Nād and the *Ūr-Kavundan* and *Karakkārans* of the *Ūr* in which the dispute arose. It is not, however, essential that all the *Karakkārans* should be present in this appellate court, and a quorum of five will suffice. Among the Mūnūr Malayālis, however, the *Ūr-Kavundans* refer disputed decisions to the *Rāja* of the Four Nāds at Valappūr, whose decision is final. The Kolli-Malayālis of the Bōda-malais and the adjoining valley are ruled by a *Nāttān* resident at Kīlūr, who exercises authority over the Kolli-Malayālis of Bhavānī Taluk also, and from whom an appeal may be preferred to the *Periya-Pattakkāran*<sup>1</sup> of Bayil-Nād.

The Pachai-Malayālis are organised into three Nāds, of which two (Ven-Nād and Tembara-Nād) are in Trichinopoly<sup>2</sup> District, and the third, Atti-Nād, covers the Pachai-malais of Āttūr. The Pachai-Malayālis extend, however, across Āttūr Taluk through the Pattūr Hills to the villages of the Tumbal Valley, the upper Vasishta-nadī, the Ārunūttu-malais and the Manjavādī Ghāt, and are found even as far afield as the hamlets of Kanjēri and Palamēdu at the western foot of the Shevaroy's, and at Vēppādī, near the headwaters of the Toppūr River. For the purposes of caste administration they are divided into Sub-Nāds, *Karais* or *Tumukhus*, for instance, Nallaya-Kavundan Nād, Kalattī-Kavundan Nād on the Pachai-malais, Manmalai Nād west of the

<sup>1</sup> During the minority of the *Rāja* of Valappūr, his powers were exercised by his mother who was called *Rāni*, aided by a *Mandiri* or Prime Minister. The administrative machinery in the Nāmakkal Nāds is different from that of the Āttūr Nāds, each village or *patti* having its *Ūr-Kavundan* or *Kutti-maniam* and each Nād its *Nāttān*, from whom appeals lie to the *Pattakkāran* or *Rāja* of Valappūr or Sēlūr. See *Trichinopoly District Gazetteer*, p. 125.

<sup>2</sup> Vide *Trichinopoly Gazetteer*, p. 121.

Pachai malais, and Pattūr Nād. There are Vallams also at Māmanji in the Tumbal valley, at Aladi patti on the Aranattu malais at Kiri patti in the Vasishita nadi valley north of Balar at Karamandai with jurisdiction over the Manjavadi villages and the slopes of the Shevaroy's and at Tomba kallandūr a hamlet of Pattukunnam patti north of the Manjavadi Pass, with jurisdiction extending to the south western *Komlams* of the Chitteris and the northern and western *Komlams* of the Shevaroy's. The Sub-Nāds are divided into *pattis* each under the jurisdiction of an *Or Karundan* whose title is *Muppon*, and who is assisted by a *Kingini*. Each Sub Nāl is ruled by a *Nattu* *Nattu Karundan* or *Kutti Karundan* assisted by one or more *Karallirans*, whose appointment is subject to his approval. The *Vallams* in turn are subject to the authority of a council of seven *Chinna Doras*<sup>1</sup> presided over by a *Periya Dora* who is sometimes called *Iya* and resides at Sethakam on the Pachai malais. Under the *Doras* are certain *Menlirs* or Prime Ministers, whose powers seem a little vague. There are *Mandiris* at Pakkalam, on the Pachai malais, at Pattūr and at Kiri patti. The Pattūr *Mandiri* is acknowledged by 12 *Karais* the Kiri patti *Mandiri* by six *Karais*. The Pattūr *Mandiri* has claim to a precedence over the Pakkalam *Mandiri*, which is not admitted by some influential members of the community.

The Periya Malayālis hold the Kalriyans the Shevaroy's and the Chitteris. They call themselves *Kārilans*, a name which some authorities connect with *Kērala*, the ancient name for Malabar. The Kalriyans (population in Kallalurchi Taluk a little over 20,000 in Attūr taluk not quite 10,000) are said to have been colonised by five Chieftains whose descendants still govern the five Kalriyan Jāghirs<sup>2</sup> as a sort of priestly hierarchy, each Jāghir being divided into several Sub Nāds. Intermarriage between the Malayālis of the Kalriyans and those of the Shevaroy's is extremely rare owing, no doubt to distance a frequent cause of fission in the caste system. The Shevaroy's are divided into three Nāds, (1) Sela Nād (Salem), (2) Moha Nād, (3) Mutta Nād each under its own *Pattakkaran* and each containing nine

<sup>1</sup> The *Chinna-Doras* live at Mayambidi Mangalam Manjarai ( ) Padar lak kalam and Hallamā.

<sup>2</sup> The term appears in the inscriptions of Asoka and is supposed to be identical with Chēra see *Malabar District Gazetteer* p. 2. The Malayālis of the Pachai malais and Kollai malais also lay claim to the title *Furulan*.

<sup>3</sup> (1) Periya-Kalriyans ( ) Chinna Kalriyans (3) Jadaya Kavundan Nād (4) Kuruba Kavundan Nāl ( ) Ariya Kavundan Nād; see below Vol. II p. 299 and of South Arcot District Gazetteer p. 320 s. 1 for the functions of these Poligars.

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*pattis* under *Mūppans*, who are elected as a rule, each from a *vaguppu* prescribed by custom. The *Pattakkārans* are assisted by *Maniyakkārans*, who give notice of marriages to the villages of the Nād concerned, and summon the villagers to attend; the *Mūppans* are assisted by *Kangānis*. The village of Chittēri is the residence of a *Guru*, who appears to be revered by all three sub-castes of Malayālis.

Brahman *purōhīts*<sup>1</sup> are not usually employed by Malayālis, and the *purōhit*'s duties at marriages and other domestic occurrences are performed by the caste officers above enumerated, in addition to their judicial functions. A *Pattakkāran* or *Dorai* is treated with great respect, and his dignity requires that whoever meets him should prostrate before him.

Though the traditions of the Malayālis trace their origin to Conjeeveeram their customs point to Malabar, and it has been conjectured that they migrated from the ancient Kingdom of Kērala.<sup>2</sup> Kalrāyan inscriptions (Vol II, p 300) throw no light on the subject. It is possible, however, that certain Malayāli customs are survivals of a state of civilization which at one time was common to both the east and west of the Indian Peninsula, and which is now confined to the Malabar Coast. The customs referred to are the following —

(1) Among the Kolli-Malayālis, boys and girls wear the forelock (*mun-kudumi*) which is such a becoming and universal feature of the West Coast Hindus, the rest of the head being shaved. Boys retain this forelock till they are about 12 years of age, and girls till they attain puberty, boys then have this forelock shaved off, and grow a *kudumi* at the back of the head in accordance with the fashion universal<sup>3</sup> in the East Coast Districts, and girls allow all their hair to grow. Among the Pachai-Malayālis also, little girls wear the forelock, but, unlike their Kolli-malabar cousins, they do not wait for puberty before they shave it off.

(2) The women of the Kolli-malabars wear cloths of white cotton, tied across the breast and under the armpits, never passed over the shoulder, and falling a little below the knees. The other two sub-castes, however, follow the fashion of the plains.

(3) The women of the Kolli-malabars wear beneath their ordinary cloth a short loin-cloth of white cotton about a yard and

<sup>1</sup> The Kolli Malayālis of Bhavāni Taluk are, however, said to acknowledge as *Guru* an Ayyangār Brahman residing at Pulaveri.

<sup>2</sup> A suggestive article by Mr M D Subbaroyan is printed in Vol V, p 821 sq of the *Indian Review* (1904). The theories therein advanced are not, however, tenable in the light of historical criticism.

<sup>3</sup> Except among Soliya Brahmans and Dikshitars, see *Castes and Tribes*, Vol I, p 341.

a half long and three fourths of a yard wide, which serves no apparent useful purpose but bears a striking resemblance to that worn by the girls of Malabar. Similar cloths are worn by the women of the other two sub-races beneath their coloured *ijastams*.

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(4) Though tattooing is permitted among the Pachai Malayalis and the Periya Malayalis yet the Kolli Malayalis entertain such a strong prejudice against the practice that they will not permit any tattooed person to enter one of their houses. Why their feeling on the subject should be so strong is not clear, but it is a significant fact that on the Malabar Coast, tattooing is practically unknown.

(5) On attainment of maturity some Malayali girls remain under pollution for 70 days a period longer than any recognised in the plains but by no means uncommon in Malabar. There appears, however, to be a tendency among Malayalis to shorten the period.

(6) The only ear-ornament worn by girls among the Kolli Malayalis is a "fig-bone" shaped hollow cylinder of gold or gilt from an inch to an inch and a half or more in diameter. An ornament which requires the lobe of the ear to be largely extended in order that it may be fitted in, and which resembles the *chir* worn by Nayar women.

It is impossible to believe that the above customs which differentiate the Malayalis from the Hindus of the plains are innovations on their ancestral observances and they must therefore be survivals. It is clear, too, that the Malayalis of the Kolli malais have been less affected by the force of assimilation than their countrymen. Whatever be the source to which these survivals should be traced, the suggested affinity with the civilization of Malabar seems further corroborated by certain marriage customs which appear to be the reminiscences of a polyandrous civilization such as that which has made the Nâyars and kindred communities famous.

The Malayalis observe the rule of *menarilam* (see p. 133) with unusual rigor, and with curious results. An inconvenience inherent in the *menarilam* system is that sometimes the *urimai* girl is a good deal older than the husband allotted to her by fate and custom. Hence it sometimes happens that 'sons' when mere

<sup>1</sup> Mr S. Krishnaswami Ayyangar writes: "Two pieces of cloth were worn by all women in early times though I am not certain when actually the practice drops out. It seems to be quite an Aryan practice as I have seen it referred to just often in Sanskrit literature. As a general usage it survives on the West Coast." See *Malabar District Gazetteer* p. 143.

<sup>2</sup> The practice of tattooing among the Kolli Malayalis is traced traditionally to the Védachi bride of Naduvannan.

<sup>3</sup> *Vile Malabar District Gazetteer* p. 116.



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children are married to mature females and the father-in-law of the bride assumes the performance of the procreative function"—and raises up a progeny on his son's behalf "When the putative father comes of age, and in their turn his wife's male offspring are married, he performs for them the same office that his father did for him." If the boy-husband's father is dead, or is not particularly fond of his daughter-in-law, one of his brothers or some other near male relative may be requisitioned to take charge of the girl.<sup>1</sup> Another curious custom reported of the Periya-Malayālis is that the wedding *tāl* is not tied by the bridegroom, but by a stranger known as the Kaniyān, whose function seems analogous to that of the *Manarālan* in a *tāl-kettu-halyānam* in Malabar.<sup>2</sup> Yet more significant is the fact that though a woman lives openly in adultery, all the children she bears to her paramour<sup>3</sup> are regarded as the lawful children of her rightful husband. In fact, divorce is not permitted among the Periya-Malayālis, is discountenanced by the Kollī-Malayālis, and a husband never loses the proprietary right over his wife's children, whoever their father may be. The Pachai-Malayālis are said to allow divorce on payment of a fine of Rs 25, but the practice is presumably an innovation, imitative of the customs of the plains.

On the whole the marriage customs of the Malayālis differ but little from those of the plains.<sup>4</sup> The betrothal contract is settled in the presence of the *Ūr-Kavundan*, and if the contracting parties belong to different villages, the *Ūr-Kavundans* of both villages should be present, and the *Pattakkāran's* consent should be obtained. The bride-price varies, and is often paid in kind; the Pachai-Malayālis of Ūttankarai give four *kandagams* of grain,

<sup>1</sup> It is a custom that the Malayālis are not proud of, and they are reluctant to admit its existence. That the practice was once widespread cannot be doubted. See *Trichinopoly District Gazetteer*, p 94, cf p 103 (Konga Vellūlars'), and p 123 (Tōttiyans).

<sup>2</sup> See *Malabar District Gazetteer*, pp 101 and 173. On the Kollī-malais the *tāl* is said to be tied by the *Ūr-Kavundan*. Intercourse between the Kaniyān and the bride would be considered incestuous. Mr Le Fanu writes that "on the day of marriage the Malayāli bride in the Chittēri villages is the common property of all the villagers except the poison chiefly interested, but after that date she belongs to him exclusively," and adds with reference to the last sentence 'in theory at least, for the village houses have generally two doors, at one of which the paramour deposits his slippers on entering, should the master of the house after seeing these persist in entering his own house, he would be held guilty of a very serious breach of village etiquette' [*Salem District Manual*, Vol II, p 274]. Local enquiries show that this custom is still observed.

<sup>3</sup> Provided of course that he is a Malayāli, a *hason* with a man of another caste invariably involves excommunication.

<sup>4</sup> For a description of a Malayāli wedding on the Sheraloys see *Castes and Tribes*, Vol IV, p 220.

4 pagodas (Rs 14) in cash and a cow with calf; elsewhere it ranges from Rs 10 to Rs 50. A fee of Rs 10-8-0 should also be paid to the officers of the caste<sup>1</sup>, but this may be remitted by the Pattakkāran. On the Pachai malais the preliminary *nalangu* is performed on Sundays, the pandals erected at the houses of both bride and bridegroom<sup>2</sup> on Wednesday, and the *Muhūrtam* takes place at the bride's house on Thursday. At the house of each party a *lalasam* is prepared of three new vessels placed one above the other, and is taken to the Vignayaram temple on the Wednesday night. The order in which *pin supari* is distributed is governed by rigid etiquette. The *Periya Dorai* receives five shares, the other *Dorais* four each, the *Mandiris* three each, the *Kutla Karundan* two and the *Mūppan* one. The bridegroom then presents the bride with the *kūrai*, a white or red cloth with a black border measuring from 12 to 17 cubits in length and from 2 to 3 cubits wide<sup>3</sup>. On the Kollu malais the ceremonies take place at the bridegroom's house, whether the bride is taken between daybreak and 7 A.M. on the wedding morning. The bridegroom places the *tali* on the girl's neck, and the *Ūr Karundan*, standing behind her, ties it. It is the *Ūr Karundan*, too, who places the hand of the boy in that of the girl, and who pours water over their clasped hands.

Widow re-marriage is permitted in all three sub-castes<sup>4</sup>. The Kollu Malayālis do not permit a widow to marry her husband's brother; the Pachai Malayālis allow such unions. At a widow marriage among Kollu Malayālis the bridal couple kneel opposite each other, and a cloth is suspended between them; the bridegroom passes the *tali* under the cloth, and places it on the bride's neck, but he is not allowed to see the face of the bride till the *tali* is tied by the *Ūr Karundan*. When a widow marries, the children she bore to her first husband are taken charge of by their father's nearest male relative, and it is usual for a father to register his *pattā* land in the name of his children to prevent it being enjoyed

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<sup>1</sup> See Dr Shortt's *Hill Ranges* Vol. III pp 39 and 40. The poor generally pay at the time only a portion, whilst the remainder of the dowry is paid by yearly instalments. Instances I have come to my knowledge where the son-in-law, being by debts and drabs the dowry due by his father when he married, his mother should an elderly man marry a young girl, he has to pay a much larger dowry than would be required of a young man.

<sup>2</sup> Marriage at the bridegroom's house appears to have been the original custom, but the *Pattakkāran* may claim the privilege of fixing the place where the wedding should be celebrated. Cf. Dr Shortt's *Hill Ranges* Vol. II p 33.

<sup>3</sup> The *kūrai* of the Periya Malayalis is said to be only three or four cubits in length.

<sup>4</sup> This practice is said to be prohibited among the *Dorais* of the Pachai Malayālis.

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by his widow's husband Divorce proceedings among the Pachais Malayālis are of the simplest description; the husband declares in the presence of the *Guru*, that he has abandoned his wife, and he tenders her a bit of straw or a splinter of wood in token of repudiation She is not allowed, however, to marry a second husband till her first husband dies

It is possible that a pollution period of thirty days on attainment of maturity was at one time observed throughout the caste, and that the period has subsequently been shortened in imitation of lowland practice. On the Pachai-malais, it is said, the girl is kept in a hut outside the village for five days, and on the 6th she is bathed and admitted into the house, but the house remains under minor pollution for another thirty days, and no villager may enter it Throughout these thirty days the girl is bathed daily, water being poured over her head, and the house is cleansed once a week. The Pachai-Malayālis of Ūttankarai Taluk, however, observe segregation and pollution for twelve days. Some Kolli-Malayālis observe thirty days' pollution, some only fifteen Among the Periya-Malayālis the period varies from seven to eleven days For the purification ceremony it is the fashion for the few who can afford it to employ Brahman *purohīts*. Purification after childbirth is said to take place on the 12th, 15th or 16th day, but the Pachai-Malayālis observe pollution of a minor kind for thirty days No formal child-naming ceremony is performed, and no fixed rule appears to exist as to when a child should be named A Kolli-Malayāli child is named sometimes on the 10th day, sometimes in the 3rd month after birth, on the Pachai-malais at the end of a year, while on the Shevarois the name is given on the 3rd day. It is not uncommon to consult the local *pūjārī* as to what name should be selected, the priest, after certain ceremonies, announcing the name under divine inspiration Children are often named after popular deities, e.g., Kongan (Kongāy, if a girl), Vadaman (Vadamī), Sirangan (Sirangi), Pidavan (Pidārī), Kālī, Arppali, etc., in fact boys are more frequently named after a God than after their grandfather (p 132) Popular nicknames are Kaiyan (black), Vellaiyan (fair), Kuttaiyan (short) Sadaiyan (curly), Periya Payal (big boy), Chinna Payal (little boy), etc It is the practice among the Kolli-Malayālis to bore the left nostril,<sup>1</sup> among the Pachai-Malayālis the right nostril, and among the Periya-Malayālis neither nostril Malayāli women never wear the *ravikkai*, and, while at home or in the field, they leave bare the shoulders, arms and upper part of the body, before strangers,

<sup>1</sup> Dr. Shortt, *Hill Ranges*, Vol II, p 37

however and when going to market "the upper end of the cloth is loosened from over the breast or wrist and carried across the left shoulder, and thrown loosely over the back, shoulders and arms." The Pachai Malayālis seem peculiarly fond of colour: their women never wear white except on their wedding day when they don the *kūraṁ* (p. 159) which is never tied above the waist. They are permitted to wear either "black" or red cloths, and generally prefer a dash of yellow, orange, or green: they wear green and crimson glass in their ear-rings, and even the men affect bright colours in their only article of attire, the *komanam*. Their dietary is of the usual type and includes pork. Malayālis of both sexes are ardent smokers. The practice of producing fire by silver and steel survives among the Pachai Malayālis: only two or three men in a *patti* possessing the necessary apparatus, which, together with some charred cotton, is kept in a small leather pouch. The houses and agricultural methods of the Malayālis are referred to elsewhere (pp. 108 and 211). The duties of the barber, dhoby and midwife are performed by people of their own caste. They engage Pariahs, however, to play tom-toms etc. on ceremonial occasions and Pariahs are employed as agricultural labourers and assist them on their hunting excursions. When any of their cattle die they will not go near or touch the carcase, but send for the nearest Pariahs to come and remove it: but should an animal get injured intentionally or accidentally, and be likely to die of the injury, they will then sell them to the coolies for a trifle. Some of the Malayālis are in great repute as cow-doctors, and they will set a broken leg very well. They will not touch a cow-hide or use it as ropes for their ploughs, etc. nor do they make any attempts to secure the hide of their cattle that die: it becomes the perquisite of the Pariahs who remove the carcase.

Malayālis ordinarily bury their dead: but they burn those who die of cholera, leprosy or any other infectious or epidemic disease. When cremation is resorted to the milk ceremony is omitted. The rites observed are similar to those of the plains. The bier is sometimes covered by a canopy: in which case it is called a *ter*. The pollution period varies, on the Pachai Malayālis it is said to last a month: among the Pachai Malayālis of Uttankarai for ten days, among the Periya Malayālis for twelve or fifteen days and on the Kollī malais it closes on the third day. The ghosts of the dead are believed to haunt the house, and must be propitiated with sacrifices of fowls, goats, pigs, etc., as the *pūjari* prescribes: or a peg of *Strychnos nuxvomica*, or a nail is driven into the grave over

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<sup>1</sup> Dr. Shortt's *Mal P. Notes* Vol. II p. 31

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the head of the corpse. No *śradhas* are performed, but the spirits of departed ancestors are worshipped on occasions of marriage, childbirth and puberty, during public festivals, and on Fridays, as *pattarans* or household deities. A Malayāli's house is held sacred, and not even a Brahman is allowed to enter it with shoes on.

The Malayālis worship both Siva and Vishnu impartially, and they wear both *nāmam* and *vibhūti*, the former being reserved usually for religious worship, and the latter for everyday use. They do not, however, ordinarily resort to Brahmanic temples or employ Brahman *acharyas*.<sup>1</sup> The patron deity of the caste is Kari-Rāman, an incarnation apparently of Vishnu. His chief shrine is at Kōvil-Pudū, in the Mēl-Nād of the Periya Kalrāyans. He has a shrine at Tammampatti, and a somewhat pretentious temple in his honour was built a few years ago at Karadiyūr on the Shevarāyos. It contains idols of Siva and Pārvatī, Vishnu and Lakshmi, Viṅṇēśvara and a dozen upright stones in two rows, decorated with white spots. The entrance is adorned with *Sanhu*, *chakram* and *nāmam*, the superstructure with figures of Vishnu, Rāma, four Garudas and four Nandis. *Pūja* is performed every Saturday, and a car-festival takes place in Māsi. The *pūjārī* is prohibited from tasting flesh, and may not attend any animal sacrifice, or dine with flesh-eaters. No blood-sacrifices are made to Kari-Rāman, and it is said that any who have taken part in a blood-sacrifice are prohibited from entering his temple till after the lapse of three or four days. In pursuance of a vow Malayālis of both sexes dedicate their hair at the shrine.

A similar vagueness appears to exist regarding the god whose shrine is on the Shevarāyan Hill. Dr. Shortt preserves a tradition that "a Shervaccan or Commander of a body of soldiers, being a pious and holy man visited this hill from the low country to worship Rāmaswāmi, the then presiding deity. His piety gained him much more honour and fame, and when he died, which he did on this hill, it was called after him, and images of stone were made and placed in the temple. Rāmaswāmi was forgotten and Shervaccan took his place."<sup>2</sup>

The cult of Vishnu survives also in a vague form in the Perumāl-kōvils to be found in many Malayāli villages, this

<sup>1</sup> The temple of Arappaliśvaran in Valappūr Nād is an exception (*Trichinopoly District Gazetteer*, p. 175). They also regard with great reverence the Vishnu temple of Sṛīngam.

<sup>2</sup> *Hill Ranges*, Vol. II, p. 48. The shrine is said to have once contained an idol of gold, but this was stolen and a stone idol took its place. For a description of the festival, see *Castes and Tribes*, Vol. IV, p. 415 sq.

Perumāl cult is hardly recognisable as Vishnu worship<sup>1</sup> and sometimes the deity is unprovided with a shrine. The cult is however entirely dissociated from blood sacrifice and the *pūjari* (a Malayālī) is usually a vegetarian. The appropriate day for Perumāl worship is Saturday. The Kolli Malayālīs worship a god they call Arangattappan or Aranga Sivan, whom they regard as the tribal god of the three eponymous ancestors of the caste and who appears to be a counterpart of Kari Rāman. In Kundum Nād<sup>2</sup> he is served by a Brahman Gurukkal, and the ritual observed is hardly distinguishable from that of an ordinary Siva temple, *abhishikham* consists of bathing the idol first with water then with milk and thirdly with gingelly oil. It is then dressed in a new cloth and marked with sandal and *lunkumam dhūpam* is then offered, lamps are lighted, a plantain leaf full of cooked food is placed before the idol, the usual *mantras* are repeated and camphor is burnt, blood sacrifices are altogether avoided, and the only offerings made are boiled grain, milk, sugar, fruit and other items appropriate to Siva worship. His attendant Aranga Sivan receives worship as a distinct deity,<sup>3</sup> but his priest is a Malayālī and not a Brahman. The cult of Vignesvara is as ubiquitous among the Malayālīs as elsewhere and he is often worshipped in the form of neolithic implements placed upright or heaped promiscuously in a little dolmen<sup>4</sup> or in a shrineless walled enclosure. Monday is the proper day for the worship of Vignesvara. There is a temple of Subrahmanya under the familiar name of Kandaswāmī in Pirakaru Nād with a three days festival in Panguni (March—April) but otherwise his cult is rare. Kīmakshu is also honoured with a few shrines and there are a few Dharmarāja temples devoted to the Pāndava cult.

The list of minor deities worshipped by the Malayālīs is a long one. Their favourite Saktis are Kālī, Pīḍārī and Mārī. Ayyanār, too, is worshipped. Kālī has an annual car festival in Ldappuli Nād in Chitirai or Vayāsi. Saturday is in some parts her special day of worship. Pīḍārī has many epithets such as Periyā, Chinna, Soka, Padu, Karum, Kārakkattu, Malunguttu, etc. Her favourite week day and her annual festivals vary in

<sup>1</sup> One such cult in Gundūr Nād, Namakkal, Kolli mala s goes by the extraordinary name of Iḍy (Demon) Perumāl.

Also in Gundūr Nād of the Namakkal Kolli mala s.

According to some accounts both Aranga Sivan and Iḍy are honoured with the sacrifice of fowls and goats. Some informants however actually identify Aranga Sivan with Arangattappan.

E.g. at Melūr and Kakkarbadi on the Shevaroyas.

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CASTES.  
—  
Malayāls

different Nāds The chief festival of Māri-amman, or Māriyāyi as she is often called, occurs in the spring months, Tai, Māsi, or Panguni, about the time of full moon Her special week-days are Tuesdays and Fridays Other important "mother goddesses" are Nāchi-amma, Pongalāyi, Kongalāyi and Ponnāyi Nāchi is variously known as Mēla-Nāchi, Koda-kai-Nāchi, Aīya-Nāchi, Elaya-Nāchi, Ēlu-kai-Nāchi, etc Her special week-day appears to be Thursday She must be worshipped in perfect silence, and the *prasāda* is taken home by the worshippers She is said to be a patron goddess of the Vēdāns, and the existence of her cult among the Kolli-Malayāls is traced to their Vēdachi ancestress<sup>1</sup> Pongalāyi is called by many epithets, e.g., Kosakkuli, Mayilati, Tannipāli, Vēlarayān, Mūlakādu Panikkankādu, Pēkkādu, etc The demons worshipped by the Malayāls are known by many names, such as Periya-Āndavan, Āndi-appan, Nambi-āndān, Sadayan, Vettukkāran, Māsi-Malaiyan, Urulaiyān, etc, but by far the most important cult is that of Karuppan, who is propitiated in every village by pig sacrifice, his special perquisite being the livers of the victims With him is sometimes associated a female deity known as Kānni-amma

Many of these minor deities have no shrines, and are worshipped in the open air or in a roofless walled enclosure, especially in the case of Karuppan They are served by *pūjārīs* of Malayāli caste, who are known as Tāthans or Āndis, and whose office is often hereditary It is usual for one and the same *pūjārī* to serve several deities, and he is sometimes distinguished from his fellow Malayāls by his turban, by growing his hair long, and sometimes by abstaining from animal food for a period or throughout his life The chief general festivals observed by Malayāls are Pongal Dīpavali and the 18th Ādi The second day of Pongal (Māttu-Pongal) is celebrated by a great hunting excursion, and by bull-dances<sup>2</sup>

(n) Telugu  
Cultivators

The Telugu ryots are known by the general name Kāpu, a term which is loosely applied to the caste groups otherwise known as Reddis, Kammas, Telagas and Velamas, and even Bahās, and is extended to the Kanarese Vakkilgas also The "Kāpus" number over 44,000, of whom 35,000 are returned for Hosūr Taluk, over 2,000 for Salem and about the same number for Āttūr Most of the Hosūr Kāpus however, are Kanarese Vakkilgas The Kammas (4,681) are found mostly in Hosūr

<sup>1</sup> Cf her cult at Anganūmalai (Maharāja-gadai), the former centre of Vēdān (Kanannūdi) influence, Vol II, p 178

<sup>2</sup> See description of a bull-dance in *Castes and Tribes*, Vol IV, p 417

and the Telugas (811) in Salem. The Velamas<sup>1</sup> number only 91 all in Hosūr Taluk. The exact relationship between these castes has not yet been clearly determined: it is probable however that they together with the Balijas (see p. 178) and the Kurus (see p. 191) come originally of the same stock, and settled in the District in the wake of the Vijayanagar conquests. The Telugas, Balijas and Kurus claim military antecedents and there is evidence for classing the Kammas as Balijas. One more important class of Telugu cultivators deserves mention viz., the Totiyas who number 6,110, and who are found mostly in the Talukas of Salem, Tiruchengodu and Omair. They are an interesting Telugu caste peculiar to the Tamil country.<sup>2</sup>

The best known sub-castes of Kurus in Salem District are — Page

- (1) the Pokanatis      (3) the Nerati and  
(2) the Pedakanti,    (4) the Panta Reddis

The Pokanati Reddis are commonest in Dharmapuri Taluk,<sup>3</sup> a few occur near Tumbal, in the north of Attūr Taluk but not in the Srivani-nadi Valley.

Pedakanti Reddis are found in the south west and south of Uttanlari Taluk, in Dharmapuri and in Hosūr.<sup>4</sup> In the *Baranahal River* the name<sup>5</sup> is spelt Perlagantawaru and is said to be derived from *peradu* a back door the legend being that once on a time a Guru camped near the village where their ancestors dwelt and sent an attendant *Dhara* to apprise the villagers of his arrival, when the *Dhara* came to the Reddi's house, the latter, out of meanness bolted out of the back door, and the Guru, on hearing of it declared that he and his descendants should henceforth have no Guru.<sup>6</sup> The same authority divides the 'Pardaganti' Reddis

<sup>1</sup> The Velamas (who call themselves Vailu) trace their origin to Kalahti in Chittoor District. They bear a close affinity to the Pamas. They repudiate any connection with the Balijas who call them Guntakalavilu (h n e l l a k e l w a h e r m e ) Vide *South Indian Manual* Vol. I p. 16 and *Castes and Tribes* Vol. VII p. 376.

<sup>2</sup> Totiyas are described and listed in *Sadara District Gazetteer* p. 103 and *Tiruchengodu District Gazetteer* p. 11; cf. *Madras Census Report 1891* paragraph 361 and *Madras Census Report 1871* p. 149; also *Castes and Tribes* Vol. VII p. 183.

<sup>3</sup> E.g. M. r. nda lallu 1 lakodu Golla patti

<sup>4</sup> E.g. Bairanattan and Kōta Reddi patti in Uttankarai and Aclitta-palli in Hosūr.

<sup>5</sup> The name is also sometimes given as Penakanti and they say they came from a place called G. l. kōttai near Penukonda. Possibly the name Pedakanti is an atrocious corruption of Penukonda. Gandkōta is a stronghold of historic fame a few miles south west of Jammalamadugu in Cuddapah District.

<sup>6</sup> They are reported however to acknowledge as Guru one Sri Salla Surya Simhasanam Bhiksha pati Ayyar of J. l. ūr in Komarna palli Taluk Hosūr Taluk.



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SURVEY OF  
CASTES

Kāpus,

into two sections, Chinna-gumpu and Pedda-gumpu, and sub-castes bearing these names occur in Ōmalūr Taluk and in the adjoining portion of Dharmapurī<sup>1</sup> They have no Guṇu, but own the authority of a *Pattakkāraṇ* at Vellāi They inter-dine with the Pōkanātis

The Reddis of Āttū Taluk almost all belong to the sub-caste known as Panta Kāpu, but the term Kāpu is never used among them Their chief settlements are in the valley of the Swēta-nadī,<sup>2</sup> in villages bordering on Trichinopoly District, in fact, they are closely akin to the Reddis of Trichinopoly, and are probably off-shoots of the Telugu settlements formed in the lower valley of the Kāvērī, when Trichinopoly and Madurai became the seats of Vijayanagar Viceroy<sup>3</sup>

The Neratī Kāpus are the most numerous sub-caste of Kāpus in Hosūr, their chief settlement being at Morasūr They also occur in Dharmapurī Like the Pōkanātis and Pedakantis, they acknowledge the Guṇu at Jīgūr

In addition to the above sections, there are communities of Koditti (or Kodatha), Sajjala, Yelochi and Simpari Kāpus reported from Hosūr Taluk In Dharmapurī Kantha Reddis are to be found near Toppūr, and Perumba Reddis also occur Whether any of these are true sub-castes, or whether they are to be identified with the better-known divisions is uncertain The Kāpus employ Brahman *puṣhits* and are almost all votaries of Viṣṇu<sup>4</sup>

Kammas

The **Kammas** are said to derive their name from the word *kamma* (Tamil, *kammal*), a large ear-ornament worn by their women Their customs approximate closely to those of the Balijas They are divided into two sub-castes, (1) Gōda Chātulu and (2) Gampa Chātulu,<sup>5</sup> the legend being that two sisters were bathing, when a king passed by, and the bashful maids hid, one behind a wall (*gōḍa*) and the other behind a basket (*gampa*) and these two sisters were respectively the mothers of the two castes

<sup>1</sup> Chinna gumpu Reddis are found at Ondi-kōta round Toppūr in Dharmapurī, and in Rāmi-Reddi-patti and Arūr-patti, Ōmalūr Taluk, Pedda-gumpu Reddis at Nallūr, Kongu-patti and Vellāi

<sup>2</sup> E.g., Sendāra-patti, Tamampatti, Kondayam-galli, Vīnaganūr, Kadam-lū, Tīdāvūr, Naduvalū, Gangavalli, Anaiyāmpatti They also occur at Panamattupatti

<sup>3</sup> Vide *Trichinopoly District Gazetteer*, pp 117 to 119 The Trichinopoly Reddis are represented by the Pōkanātis and Pantas The Pōkanātis are extremely rare in the Bālāghāt tracts of Salem District, and their alternative name Pongala Reddis is said to be unknown

<sup>4</sup> For details regarding the customs of the Kāpus and allied castes see *Trichinopoly District Gazetteer*, p 117, *North Arcot Manual*, Vol I, pp 214-7, *Castes and Tribes*, Vol III, pp 222-47

<sup>5</sup> Vide the legend recorded in *North Arcot Manual*, Vol. I, p 215.

Another variation is that in a desperate battle at Gandikōta almost all the Kammas<sup>1</sup> were destroyed, except a few who took refuge behind a wall or in baskets.<sup>2</sup> Possibly the Muttu Kamma (or Musu Kamma) Balijas, who are found very rarely in Salem Taluk, should properly be classed as Kammas. In the *Baramahal Records* Kammas are divided into two sections, the Musuku Kammas and the Bāru Kammas.

The general term for Kanarese ryots is Vakkiliga, or, in its Tamilised form Okkiliyan. As already stated, the words Vakkiliga and Kāpu are often interchangeable, and it is certain that many Vakkiligas have been returned as Kāpu especially in Hosūr Taluk, where no Vakkiligas have been returned at all. The Census for 1911 shows 3,075 Vakkiligas, most of them occurring in Dharmapuri Taluk. The Vakkiligas are of immense importance in Mysore State where they form the backbone of the population. Three well marked divisions occur in Salem District—(1) Morasu (2) Kunchiga and (3) Gangadikara.

The Morasu Vakkiliga derive their name from the ancient Morasu Nād, which comprised the eastern districts of Mysore State and the adjoining taluks of Salem and Chittoor Districts. They predominate in Hosūr Taluk and are the only division represented in Krishnagiri.<sup>3</sup>

The Morasu Vakkiligas apparently include several sub-castes,<sup>4</sup> among them the *Ichirirala*, or finger giving,<sup>5</sup> Vakkiligas so-called from the custom which compelled every woman of the caste, previous to piercing the ears of her oldest daughter as a preliminary to betrothal,<sup>6</sup> to have the last joints of the ring and

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KAMMAS

(iii) Kanarese  
Cultivators  
Vakkiliga

<sup>1</sup> Vide *Castes and Tribes* Vol III p 96.

<sup>2</sup> Vide *South Arcot Magazine* Vol I p 210. For Gandikōta see above p 16 foot note 6 and *Indragiri* p 10.

<sup>3</sup> Their chief settlements are at Belida Ballar and Sadiyulam (Aclitapalli) in Hosūr and at Madapalli in Krishnagiri Taluk.

<sup>4</sup> Vide *E S M* No XV Morasu Okkila p 5.

<sup>5</sup> Or *Beralakodu* (Kann) for the finger giving Vakkiligas compare both Telugu and Kanarese sub-section who it is said intermarry.

<sup>6</sup> According to Buchanan (quoted in *Castes and Tribes* Vol V p 75) Abt' Dubois (*His du Manners and Customs* 1807 p 25) Mr L. Rice (*Mysore Gazetteer* Vol I p 30) and *E S M* No XV p 10 Abt' Dubois however says two joints in each finger are lopped off. Other authorities (e.g. *M. Dras Census Report* 1891 *S D M* Vol I p 134) connect the finger giving with the birth of a grandchild. Mr Le Fanu writes "When a grandchild is born in a family the eldest son of the grandfather with his wife appear at the temple for the ceremony of boring the child's ear and there the woman has the 1st two joints of the third and fourth fingers of her right hand chopped off. It does not signify whether the father of the first grandchild born be the eldest son or not as in any case it is the wife of the eldest son who has to undergo the mutilation."

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—  
Vakkiligas

little fingers of her right hand chopped off by the village blacksmith's chisel, as a sacrifice to the caste-god Bandi-Dēvaru<sup>1</sup> (the "Cait God"), who is by some identified with Siva. The legendary origin of this curious custom is as follows — "When the demon Bhasmāsura had obtained the power of reducing everything he touched to ashes by severe *tapas*, he wished to test his power first on god Siva, the donor himself. The deity fled from the demon and hid himself in the fruit of a creeper, which to this day resembles a *linga* in appearance. The demon who was pursuing the god, suddenly losing sight of the latter, asked a Morasu man who was ploughing in the fields there, in which direction the fugitive had escaped. The man of the plough wished to evade the wrath of both the mighty parties and while saying he had not observed, pointed with his fingers to the creeper on the hedge which had sheltered the fleeing god. Just in the nick of time Vishnu came to the help of his brother in the shape of a lovely maiden, Mōhini. The Rākshasa became enamoured of her, and like a fool, forgetting the fatal virtue that his bare touch had been endowed with, he was lured by the damsel to place his hand on his own head, and was immediately reduced to a heap of ashes. Siva now triumphant was about to punish the treacherous rustic with the loss of his erring finger, but his wife, who had carried his food, begged hard that the deprivation would render him unfit to do his field work and offered two fingers of hers for one of her husband."<sup>2</sup> The practice is now obsolete, having been stopped by the Mysore Government, and the women now content themselves with "putting on a gold or silver finger-stall or thimble, which is pulled off instead of the finger itself."<sup>3</sup>

Kunchiga Vakkiligas occur both in Hosūr and Dharmapuri Taluks<sup>4</sup>

Gangadikāra Vakkiligas derive their name from the ancient country of Gangavādi.<sup>5</sup> Denkanī-kōta and Tagattu are the headquarters of two Nāds or *Gadis*, each under its own *Nāttu-Karundan*, but they are most numerous in Dharmapuri Taluk, where they outnumber the other divisions of Vakkiligas. The name Gangadikāra, however, is not in general use in the taluk most of the members of the community calling themselves Laddagun

<sup>1</sup> The finger-giving Vakkiligas are also known as Bandi Vakkiligas. In *Baramahal Records* they are described as Bandi Vellallu.

<sup>2</sup> *E S M*, No. XV, p. 8. Similar legends in endless variety are given in other authorities, e.g., *Baramahal Records*, III, p. 109, *Castes and Tribes*, loc. cit., etc.

<sup>3</sup> *Mysore Gazetteer*, Vol. I, p. 230.

<sup>4</sup> E.g., Gummakūpuram in Hosūr, Biliyanūr and Erappalli in Dharmapuri.

<sup>5</sup> They are numerous in Mysore, Hassan and Bangalore Districts of Mysore State.

Vakkiligas and they appear to form a separate endogamous group distinguished from the Gangadilaras proper by the fact that their womenfolk are strict vegetarians. They are to be found in the villages of Irom palli, Donnakutta halli, Ajjampatti, Banjagara halli in Pennāgarin Division. The significance of the name Iaddigiri is not clear.<sup>1</sup>

CHAP III  
SURVEY OF  
CASTES  
Vakkiligas

In addition to the above, a settlement of Mustika Vakkiligas exists in Irom palli Agraharam, and a community of Disiri Vakkiligas at Jekkari both in Hosūr Taluk. Whether these are true sub-castes is uncertain. A section known as Anchalarā Vakkiligas is said to occur in Kalpanthidi Irom palli, Adanūr and other villages south of Pennāgarin.

The Pastoral Castes (61716) are represented by the Tamil Idaiyans (21395), the Telugu Gollas (9286) and the Kurubas (33965) who speak both Telugu and Kanarese. The Idaiyans and Gollas tend cattle, the Kurubas keep and goats. The Idaiyans<sup>2</sup> are strongest in Attūr (7000), Uttankarai and Krihmagiri, the Gollas in Hosūr, Dharmapuri, Omalur and Attūr, the Kurubas in Hosūr (15,000), Dharmapuri (7,300), Krishnagiri (6,800), Uttankarai (2,700), very few indeed occurring in the Talaghat. This distribution of the Pastoral Caste shows clearly that grazing is of far greater importance in the Bilaghat and Baramahal than in the comparatively poorly wooded Talaghat.

( ) Pastoral  
Castes

The Kurubas or Kurumbars as they are sometimes called, are classed as Uru Kurubas and Kadu Kurubas, or Town Kurubas and Country Kurubas.<sup>4</sup> Those in Salem District belong to the former group and most of them speak Kanarese. The Uru Kurubas are divided into three clearly defined sub-castes: (1) Hosa (new), also called Hālu (milk) or Hatti (cotton) kurubas, who use a marriage *lanlanam* of cotton, (2) the Hale (old) also called Kamblā (blanket), Unno (wool) or Jādī Kurubas whose *lanlanam*

Kurubas

<sup>1</sup> The Iaddigiri Vakkiliga state that Iaddigiri is a village somewhere near the Tungabhadra in Bellary or Kurnool District. Mr F S Lloyd, Collector of Kurnool writes: there is a small and rather insignificant village called Iaddigiri on the Hindri tributary of the Tungabhadra. It is about 6 miles from the Tungabhadra itself. The nearest railway station is Veldurthi 8 or 10 miles off.

<sup>2</sup> The Census figures cannot be relied on for the Idaiyans show an increase of 66% (nearly 50 per cent) on the figures for 1901 which is impossible especially as the 1901 figures include Tirupattūr and Nāmakkal while the 1911 figures do not. Obviously many Gollas or Kurubas or both must have been returned as Idaiyans by careless enumerators.

<sup>3</sup> For a description of the Idaiyans see *Madras District Gazetteer* p 96 *Castes and Tribes* Vol II p 32 and the authorities quoted in *Census Report 1901 Part I* p 1. Among the sub-castes given in *Castes and Tribes* both Gollas and Kurubas have been included.

<sup>4</sup> For the legends of the origins see E S M No I Kuruba pp 2-3.

CHAP III  
SURVEY OF  
CASTES  
Kurubas

is of white, black and yellow wool, and (3) the Andē Kurubas, whose *kankanam* is of cotton and wool mixed. Males of these three groups may interdine. The Old Kurubas weave *lamblis*, the New Kurubas tend sheep, the Andē Kurubas consider themselves superior to both, claim to have been a warrior caste and call themselves Andē-Ravuts. Kurubas formed an important fighting element in the armies of Haidar Ali and of the Ankusagiri Poligars, and several fiefs of military origin still remain in the possession of Inamdars of the Andē sub-caste. Their favourite caste title is Nāyaka.

All three divisions are split into exogamous clans called *Kulas*<sup>1</sup>. The following *Kulas* are reported in Salem District, for the "New" Kurubas, Dēva-kulam, Aṇi-kulam (according to M. Nanjundayya, Aṇi = *Bauhinia racemosa*) Pīsa-kulam, Mādē-kulam, Sanginī-kulam, Sanna-kulam, Rājā-kulam, for "Old" Kurubas, Pottu-kulam, Basiri-kulam, Gaudī-kulam, Hēgē-kulam, Aṇasu-kulam, Sangama-kulam, Āla-marattu-kulam. It would seem that some of these names are not confined to one sub-caste. A large proportion of them are names of plants, and the clan so named observe a quasi-totemistic reverence for the plants after which they are called. The Sanku-kulam clan of the Andē Kurubas is so named from the Chank shell (*Turbinella pyrum*), and it is said that the members of this clan may not use the Chanks as a feeding bottle for their babies, a use to which the shell is put throughout South India.

The "Old" Kurubas distinguish themselves as belonging to the Ballāla-Rāyan-Vamsam and the Bījāla-Rāyan-Vamsam. The "New" Kurubas are divided into three groups, named after three week days, Monday, Thursday, and Sunday Kurubas. Yet another distinction exists, which is said to be common to all three sub-castes, namely, the Maduve-Sālu or offspring of regular marriage, the Kūdike-Sālu or offspring of informal marriage, and the Basavi-Sālu or offspring of unmarried girls<sup>2</sup>. Exogamous clans are said to equal in number the grains in four seers of paddy.

The Guru of the Andē Kurubas is a Lingāyat, and the men of certain clans who exercise priestly functions among them wear a *lingam* round their neck and abstain from flesh and alcohol. The Lingāyat influence in the caste is, in fact, strong. At the same time the Andē and "Old" Kurubas employ Brahman *purōhīts* at weddings and funerals, but the "New" Kurubas content themselves with *purōhīts* of their own caste.

<sup>1</sup> M. H. V. Nanjundayya in *ESM* gives a list of 111 *Kulas*.

<sup>2</sup> *ESM*, No 1, p 5

[illegible][illegible]

The Gollas the great Telugu race of cattle pay is said high in the social scale though curiously enough they do not employ Brahman *purchits*. They sometimes call themselves Yadavas and claim kinship with the Yadava dynasty of Devagiri. One section of the caste known as Pillala or Bokkusa Gollas has given up ploughing and taken to guarding treasure as an hereditary occupation hence the treasury servants who are entrusted with lifting carrying and packing bullion are officially known as Gollas, though they do not necessarily belong to the Golla caste. Gollas may mix with Nattians Kailashars, Vellans Chettis and Nayars but not with Palls or Tottiyans. The Salem

4 V J O H I t , c h t y - 3

\* Malian Census Report 16 1

CHAP III  
SURVEY OF  
CASTES  
Gollas

Gollas trace their origin to Gooty, and a quaint story,<sup>1</sup> is told to explain their migration thence. When the Gollas were settled at Gooty one of the ruling sovereigns (a Nawab, tradition calls him) fell in love with a Golla maid and sought her hand in marriage. Refusal spelt ruin, and the panic-stricken Gollas consented to the match. A time and place for the wedding was fixed, and a marriage pandal erected. But when, on the wedding day, the Nawab arrived at the bride's house, he found the pandal deserted, save for a dog dressed up in girl's clothes, the Gollas had quitted his kingdom to a man.

The caste exhibits an extraordinary variety of sub-divisions, the exact correlation of which is far from clear.<sup>2</sup> No less than eight endogamous groups are reported for Salem District alone, namely, (1) Gūtī (Gooty), (2) Kaina (Carnatic), (3) Tūmātī, (4) Manthai (sheep or cattle-pen), (5) Doddī (hut), (6) Sana, (7) Akalu, (8) Mondī. The caste is also said to be sub-divided into seven *gōtras*, most of them associated with plant totems, viz., (1) Māmanthila-vādu, who revere the *mavalunga* tree, (2) Siru-pūvalu-vādu, worshipping the *nerinzi* plant, (3) Pūchanthila-vādu, a section in which black beads and black cloths are forbidden, (4) Vāninthila-vādu, (5) Āriyanthila-vādu, who honour the *attī* tree, (6) Pulavanthila-vādu, who may neither cut nor burn the *pūlām* tree, and (7) Bangāru-vādu (gold).<sup>3</sup> All the members of the first four of these *gōtras* are looked on as *dāyādis* and are not allowed to intermarry. The same theory holds good for the last three *gōtras*. Thus a man belonging to the first batch of *gōtras* must choose his bride from the second batch, and vice versa.

(3) Fisher-  
men

The fishing castes are represented by the Tamil Sembadavans (7,393) and Telugu Bestas (735). Probably a few Kanaresu Toreyas should be included among one or other of these heads, as they numbered 1,852 in 1901. About half the Sembadavans occur in Truchengōdu Taluk, the rest being distributed evenly throughout the District. The Bestas are confined to Hosūr Taluk.<sup>4</sup>

Sembadavans

The chief settlement of **Sembadavans** is at Edappādī, where they have to some extent abandoned their ancestral occupation as

<sup>1</sup> A similar story is told of the other castes, e.g., the Morasu Vakkiligaṅ (E.S.M., No. XV, p. 3), Bēṭṭi Chettis (*Castes and Tribes*, Vol. I, p. 213).

<sup>2</sup> According to E.S.M., No. XIV, Gollas (exclusive of the Kūdu-Gollas) are divided into three sub-castes (1) Uru, (2) Ketta Hattī, and (3) Maddūnu. In E.S.M., No. XX, however, eight other sub-castes are specified. In *Buramahāli Records*, III, p. 135, twelve sub-castes are named.

<sup>3</sup> Only the last of these clan names is given in E.S.M., or *Castes and Tribes*, and the lists given in those two works are also mutually exclusive.

<sup>4</sup> An excellent account of the Bestas is given in E.S.M., No. V, cf. *Castes and Tribes*, Vol. I, p. 215.





CHAP III  
SURVEY OF  
CASTES

Vēdars and  
Bēdas

8,077 and the Bēdas *nil*. Apparently there has been some confusion between the Bēdas and Vēdars, and also between the Bēda Bōyas and the Odda Bōyas (see s v Odde, p 187) <sup>1</sup>

Both Vēdars and Bēdas come of the same stock and trace their descent to Vālmīki, who is identified with the author of the Rāmāyana. Vālmīki, it is said, was the illegitimate son of a Brahman by a Vēdar woman and adopted the profession of high-wayman. One day Rāmā <sup>2</sup> appeared to the bandit, convinced him of the sinfulness of his life, and converted him to probity. The reformed robber had twelve sons, who were the ancestors of both Vēdars and Bēdas. Another eponymous hero, who figures prominently in Vēdar tradition and custom, is one Kannayya or Kannappa, who is identified by some with one Kannappa Nāyanar, one of the sixty-three Saivite saints, a tradition which seems to connect them with the Ambalakārians and Valaiyans of Tanjore and Trichinopoly <sup>3</sup>

Both Vēdars and Bēdas were originally fighting castes, who spread southwards with the armies of Vijayanagar. On the downfall of Vijayanagar many of their chieftains established themselves as independent Poligārs, in fact the Vēdar dynasty of the Kangundi Zamindars still preserves a shadow of authority over the Vēdars of the eastern Balaghāt and Bāianahāl, as well as on the Javādī hills of Tiruppattūr. Bēdas formed the pick of Haidar Ali's army, and several families of these cousin-castes still enjoy Umbilikkai *mānyams* (see Vol II, p 54) granted to them by former Poligārs as guardians of the Ghāts <sup>4</sup>

(5) Traders

The most important trading castes are the Bālijas, who number 47,270, and include many communities that would more correctly be described as agricultural or military, and the Chettis, who number 33,636. The word "Chetti" <sup>5</sup> is used as a general term for trader, and covers a multitude of castes. In a more limited sense the term is applied to a group of sub-castes which all claim to be Vaisyas. Of these the most important are the Kōmatī Vaisyas and next to them is the caste group of the Nagarattu Chettis. Of the non-Vaisya merchants who call themselves Chettis the

<sup>1</sup> In 1901 Bōyas + Bēdas = 12,138, In 1911 Bōyas + Vēdars = 12,170

The title Bōya is used by Oddes, and Bēstas, as well as by a Telugu caste of palanquin-bearers

<sup>2</sup> On the sage Vasishtha (E S M, No III, p 1) or the seven Rishis (Castes and Tribes, Vol I, p 189), for there is, as usual, an infinite variety in the details of the legend

<sup>3</sup> See *Castes and Tribes*, Vol VII, p 332, and E S M, No III, p 2, cf *Trichinopoly District Gazetteer*, pp 105 and 111

<sup>4</sup> E.g. Krishnappa-Nāyanar-Pēdar and Butimadugu in Barisal Palayam, and Anilasingar-Kottar in Salarim

<sup>5</sup> "Chetti" 12,511, "Kōmatī" 11,515, "Jannappa" 2,510, total 33,536

most important are the Janappars. The Nattu Iḷṭai Chettis of CHAI III  
Deva kottai are very rare in Salem District.<sup>1</sup> Other castes KIRIST OF  
which adopt the term "Chetti" are the Vanivar (oil pressers) CASTE  
who appear to bear some affinity to the Nāgarattu Chettis (p. 163).  
the Shuntars (old drawers), the Divogars (weavers), the Tangi  
vats, the Oilars of Attūr (Old Chetti), the Potters of Pennāga  
ram Division (New Chetti) and the Senukludaisians. De-avi  
Chetti is the title of the Baliya who presides over the "Eighteen  
Right Hand Castes".

The Kōmatas trace their origin to Ayodhya. 711 families it is Kōmat  
said, migrated to Pudukottai where a King called Vishnu Varthana  
fell in love with a beautiful girl of the caste named Vāsivimba.  
The Kōmatas dare not refuse Vishnu Varthana a proffer of  
marriage but on the appointed day the maid her parents and a  
married couple from each of 102 families immolated themselves  
on a funeral pyre. The 102 families are identified as the *gētā*<sup>2</sup>  
groups into which the Kōmatas are now divided the remaining 612  
forming the Nāgarattu Chettis and allied castes. Permisibility  
having thus proved the line of the caste Providence ordained  
thenceforth that no Kōmatas girl should be beautiful. Vāsivimba  
is now worshipped as the tutelary goddess of the caste under the  
name Kanyakā paramasari and is regarded as an incarnation of  
Pārvatī.<sup>3</sup> The Kōmatas rank high in the social scale and stren-  
uously live up to their claim to be true Vaisnavas. It is curious  
however, that, though their right to wear the sacred thread is  
undisputed, very few castes will accept water at their hands or  
take food in their houses.<sup>4</sup> In some mysterious way they are  
connected with the Mādigas and are sometimes called Midday  
Mādigas.<sup>5</sup> Their caste *panchayats* are of the Telugu type  
presided over by a *Chetti* and a *Vejanan*. Appeals lie to  
Brahman *Curus* entitled Bhaskarāchāryas of whom there are  
several families each with its own territorial jurisdiction. Some  
Kōmatas are Saivites and some Vaiṣṇavites but sect is no bar to  
intermarriage. In their customs though the Vedic ritual is not

<sup>1</sup> For a full description of these famous rocks see *M d a District Gazetteer*  
p. 23.

<sup>2</sup> One of the families is said to have become extinct at the great holocaust the  
last surviving pair having perished on the pyre. A list of the 101 *gētā* groups  
is given on pp. 2- to H. E. S. M. No. VI. Each group has its appropriate Riti  
in the atonement of Brahma into *gētā* but several of these groups contain more  
than one *xōam* as clan and each *gētā* bears the name of a tree plant or  
grain the use of which is tabooed by the members of the *gētā*.

<sup>3</sup> There are several variants of the story see F. S. M. No. VI. p. 1.

<sup>4</sup> According to F. S. M. No. VI only Bādas Mādiga and Iḷṭai or Chas will eat in  
a Kōmatilou.

<sup>5</sup> See *Castes and Tribes* Vol. III. p. 118.

CHAP III.  
SURVEY OF  
CASTES

Kōmatis

Nagarattu  
Chettis

employed, they closely follow the Brahmanic model, while they observe in addition a multitude of Dravidian rites. Flesh-eating, adult marriage, widow re-marriage, divorce, etc., are rigorously eschewed, and annual *srāddhas* are observed, as well as monthly ceremonies during the first year of mourning. Exchange of daughters in marriage between two families is prohibited,<sup>1</sup> and *mēnarīkam* is enforced with a strictness that is proverbial.<sup>2</sup>

The **Nagarattu Chettis**, like the Kōmatis, claim to have migrated from the ancient City of Ayōdhya (Oudh),<sup>3</sup> and they are said to be descended from the 612 families of Penukonda who did not join with the 102 Kōmatī families in Vāsavāmba's immolation. Nagarattus are strict vegetarians and wear the sacred thread. Some of them are Saivites, and some are Vaishnavas. They are divided<sup>4</sup> into Tamil, Telugu and Kanarese sections, and difference of language is a bar to intermarriage.

The term "Nagarattu" is applied to most of the non-Kōmatī Chettis of Hosūr and Krishnagiri Taluks,<sup>5</sup> it also occurs in Salem, Ōmalūr, Trichengōdu and Āttūr. The Nagarattu Chettis of Hosūr are said to speak Kanarese, but elsewhere Tamil is their predominant house language. The term **Bēri Chetti**, according to the *Baramahal Records*, is applied to the Telugu section of the Nagarattu Chettis, but in Krishnagiri and Dharmapuri Taluks, where they occur, they are reported to speak Tamil.<sup>6</sup> A section known as Neikāia Chettis (ghee men)<sup>7</sup> is numerous in Trichengōdu, and occurs also in Salem and Ōmalūr (Aīanganū), they speak Tamil and are described as a division of the Nagarattu Chettis.

<sup>1</sup> "There should be no turning back of the creeper" as they say, that is, when a girl has married into a family, the latter cannot give a girl in marriage to that girl's family ever afterwards (*ESM*, No. VI, p. 8).

<sup>2</sup> *Kōmatī-Mēnarīkam* is "a proverbial expression to denote a relation that cannot be escaped or evaded" (*ESM*, loc. cit.).

<sup>3</sup> Hence their name Nagarattu, men of the city (Ayōdhya-Nagaram).

<sup>4</sup> The following subdivisions are reported: (1) Sivāchūi Nagarattus, (2) Emmaladu Nagarattus, (3) Bēri Nagarattus, (4) Nāmadhāi Nagarattus, (5) Kūgūr Nagarattus. The Sivāchūi and Emmaladu Nagarattus wear the *lingam*, the other three divisions are Vaishnavas.

<sup>5</sup> Their chief settlements are at Hosūr, Bāgūlū, Krishnagiri and Kūvēripattanam.

<sup>6</sup> The exact relationship between the Bēri Chettis and the Nagarattu Chettis is not clear. The Bēri Chettis are said to be distinct from the Bēri Nagarattus referred to in footnote 4, though in the Tamil districts Bēri Nagarattus are commonly called Bēri Chettis. Most Bēri Chettis profess to be vegetarians, but the rule is not everywhere observed. In Trichinopoly, Tanjore, and Pudukōttai they speak Tamil, in Chittoor and Arcot, Telugu. Three divisions are reported: (a) Simavapurattai, (b) Molagu-miri, (c) Mūman-tīl katti, the last named taking their name from a custom that requires a girl's maternal (*mūman*) uncle to tie a prenuptial *tāl* (cf. the *tāl kettu-kalyānam* of Malabar, *Malabar District Gazetteer*, p. 173).

<sup>7</sup> Cf. the Neti Kōmatis of Shimoga, *ESM*, No. VI, p. 5.

who trade in pice. Certain Nalkira Chettis of Hosūr Taluk however speak Kannara. Silakira Chettis (cloth men) are found in Hosūr, Dharmapuri and Attūr<sup>1</sup>. In Hosūr they speak Kannara, in Dharmapuri Telugu, in Attūr Tamil. Nalkira Chettis (the fishermen), otherwise called Vellān Chettis occur in Dharmapuri and in all the Taluqāt Taluks. They are described as Nagarattu Chettis who sell twist (*ruḷ*). In Sal in they call themselves Bhā Vairas. They are said to wear no *paṇṇī*. Pattars are reported to be a sub-caste of the Vellān Chettis who wear a *lingam* on the neck or on the right arm. Soliva Chettis are common in Tiruhenḍu and also occur in the other Taluqāt Taluks<sup>2</sup> and in Dharmapuri. Acharajikkam and Tovaram katti Chettis are found in Tiruchengodu Taluk but are not common. The former take their name from their chief settlement at Acharajikkam in Madurantalam Taluk, Chingleput District. Kāṣṭhīyā Chettis (carpenter men) are common in Dharmapuri and are also found in Attūr, Tiruchengodu and Salem. They are described as Nagarattu Chettis who exchange coins. In Salem Taluk there are a few so-called Iṇṇamundam (twelfth) Chettis who devote one-twelfth of their income to the god of Ratnapuri, Kulittalai Taluk, Trichinopoly District<sup>4</sup>.

Most if not all of the communities above enumerated appear to belong to the Nagarattu caste group and there is reason to believe that they are true sub-castes, based on territorial or occupational distinctions. Most of them acknowledge the supremacy of a Guru entitled Dharma Sivāchār reṭṭing at Veringuṇṇi in Bhavāni Taluk, Coimbatore District, and many of them call themselves Dharma Sivāchār Vaisyas.

The Janappars (9510) are most numerous in the three Bāra mahāl Taluks of Dharmapuri (3189) Krishnaṇḍi (2229) and Uttankarai (1098) there are a few in Hosūr, Salem and Omalūr but they do not occur in Attūr or Tiruchengodu. Harūr is their chief settlement. They acknowledge Ayyangir Gurus at Torapalli (Hosūr), Rāya kōṭi and Ketinda patti (near Vaniyambidi). Their name is said to be derived from the word *janappu* (= hemp) the cultivation of hemp and its conversion into gunny bags being the hereditary occupation of their forefathers. Some members of the caste, living near Kāri mangalam and in Kondayana halli near Solappadi, still follow the ancestral industry but most of

CHAI III  
SIXTY  
C 4 77  
B 11 C 111

Janappars

<sup>1</sup> Kelang, laṅṅ, Fālī Dharmapuri Adarai kōṭi, Iṇṇapet.

<sup>2</sup> Fāḷi, Iḍḍa, N. yakṇi, laṅṅ, in Araiyumpatti, Konlaya patti, N. Iṇṇa, all in Attūr Taluk. Iṇṇagapalli in Omalūr and in the vicinity of Tiruchengodu.

<sup>3</sup> Kōṇṇan, juṇṇu, in Aṇṇanār, Iṇṇottanōri.

<sup>4</sup> Trichinopoly District Gazetteer, p. 282.

CHAP III  
 SURVEY OF  
 CASTES  
 Janappa's

the caste have abandoned it in favour of trade and money-lending. These now call themselves Telungas, Telugu being their house language. The cattle trade of the District is almost entirely in their hands (v. p. 280). Then customs follow the Telugu type. They worship Pārvati under the name of Durga, and Ankāl-amman is regarded as a special patroness of the caste. They are divided into 24 clans.

B. H. 79

The **Baliyas** represent the Telugu military and trading element in the District, being evenly distributed throughout the Talaghāt and Bāramahāl, and totalling over 10,000 in Hosūr Taluk. In the Tamil country they are usually called Kavarais or Vadugais (Northerners). They are popularly classed as (A)<sup>1</sup> Kōta Baliyas who are military in origin and claim kinship with the Emperors and Viceroys of Vijayanagar and the Kandyan Dynasty, and (B) Pētā Baliyas, who are traders. Their caste title is Nāyudu or, as it is more familiarly spelt, Naidu. Many of them are prosperous merchants and landowners, others attain distinction in the higher ranks of Government service; they provide the Army, the Police and the peons establishments of Government Offices with some of their best recruits. Their largest settlements occur in towns and villages such as Sankeri-drug, Salem Āttūr and Perumbālai, that were held by garrisons under the suzerainty of the Vijayanagar or Madura Dynasties.

Sub-castes among the Baliyas are not easily demarcated. As befits an immigrant and widely scattered race that prides itself in the purity of the blood, the general law of endogamy is narrowed down to the condition precedent to all marriage contracts, that between the contracting families the existence of a previous matrimonial alliance must be proved, this rule being of course subject to the exogamous principle that the house-names (*intipēḍe*) of bride and bridegroom must differ. Thus the circle within which a man may choose his bride is limited, within the sub-caste, to families that bear house-names which have previously

All these three sections appear to be true sub-castes, they inter-dine, but may not intermarry, and all acknowledge a Vaishnavite Brahman Guru at Tirukōyilūr<sup>1</sup> in South Arcot. Of the other sections known in the District the Sukamanthi Baliyas are said to occur rarely in Krishnagiri, and two sections known as Pluttukkarar and Oppanakkārar are reported from Ōmalūr. All these are true Baliya and each section is said to be endogamous. Pagadala (coral) Baliyas occur rarely in the Lalaghat accounts vary as to whether they form a true sub-caste, or whether Pagadala is merely a house-name, in Attūr they are called Kammas. Two obscure sections in Hosūr taluk, known as Vengaya Vadugar and Puliyambu Vadugar, are said to abstain from the flesh of goats, though they are allowed to eat sheep. The terms Ralla (gem stones), Pāra (beads) Perilo (salt) and Tota (garden) sometimes applied to Baliyas are reported to be mere occupational terms which do not indicate true sub-castes. The Golla Baliyas are probably Gollas (q v) who call themselves Naidus, the Kamma Baliyas are perhaps to be identified with the Kammas (q v p 160) and Linga Baliya or Sivachār Kavara appears to be a popular term for Kanarese Lingwats. The Musuku Baliyas are so called because their women cover their heads when they leave their homes (*musuku* = veil). Their customs resemble closely those of the Gajula Baliyas.

The customs of the Baliyas vary in different places. They employ Brahman *purohita* and formerly recognised the authority of the Desiya Chetti, who was of Baliya caste but their caste polity has suffered disintegration. Their marriage customs are of the Telugu type.

The Industrial castes may conveniently be grouped as (i) Weavers (89,871), (ii) Oil pressers (15,821), (iii) Foddy-drawers (45,282), (iv) Potters (13,381) (v) Salt Workers (1,210), (vi) Mat makers (3,201), and (vii) Artizans (32,688).

(6) Industrial  
Castes

Of the Industrial castes the Weavers are by far the most important. The strongest numerically are (1) the Tamil Kaikōlars (41,291). Next to them come (2) the Dōvāngas or Jēdars (32,497) who include both Telugu and Kanarese sections, though unfortunately in the Census Returns they are only shown under one head. The Telugu (3) Silas (6,516), and (4) Togatas, (1,144), are also represented, and lastly (5) the Patnūl kārans (8,423),

(1) Weavers

<sup>1</sup> Other *matas* honoured by the Baliyas are at Siperumbadūr, Srivilliputtūr, Brirangam, Pulaveri and Aruvallūr.

<sup>2</sup> E.g. accounts differ widely as to the duration of pollution on attainment of puberty, childbirth, etc.

CHAP III  
SURVEY OF  
CASTES

Kaikōlars

or Silk-Weavers of Salem form an important community. Several other castes earn a living by weaving, notably the Kanarese Panchamas known as Maggas (see below, p 203), but separate statistics for these are not available.

Most of the **Kaikōlars** reside in the Talaghāt (Salem 15,205, Truchengōdu 10,981, Ōmalūr 4,682, Āttūr 3,444), but there are a few thousands in the Bālamahāl also. According to their own account they are immigrants from Conjeeveram, which city is still the head-quarters of their caste.

They claim to be descended from the Nine Heroes (*Nava-Vīra*) created by the God Siva to help Subrahmanya to purge the earth of certain demons whose leader was called Padmāsura. The legend is as follows —“The people of the earth, being harassed by certain demons, applied to Siva for help. Siva was enraged against the giants, and sent forth six sparks of fire from his eyes. His wife, Pārvatī, was frightened, and retired to her chamber and, in so doing, dropped nine beads from her anklets. Siva converted the beads into as many females. These nine maidens fell in love with Siva, and out of mere love they became pregnant. Pārvatī in jealousy cursed them that they might not be delivered. The pain-stricken maidens begged Siva to intercede, which he did, and Pārvatī relieved them of the curse, and they were delivered of nine sons, each of whom was born with full grown moustaches and a dagger. These nine heroes, with Subrahmanya at their head, marched in command of a large force, and destroyed the demons. The Kaikōlars, or Sengundar, are said to be the descendants of Vīrabāhu,<sup>1</sup> one of these heroes. After killing the demon the warriors were told by Siva that they should become musicians, and adopt a profession, which would not involve the destruction or injury of any living creature, and, weaving being such a profession, they were trained in it.”<sup>2</sup>

The Kaikōlars are said to be divided into nine sub-castes, but a complete list of these sub-castes is not forthcoming. The Salem Kaikōlars belong to the Konga section. Like the Vellālars, the Kaikōlars recognise a distinction between Perun-tālī and Sīru-tālī, and the Konga Kaikōlars belong to the Perun-tālī section. The Kaikōlar caste is divided into 72 Nāds, of which the Konga Kaikōlars of Salem District recognise seven, viz, (1) Kānchi, (2) Pūvāni, (3) Ēlūr, (4) Arāiya, (5) Vanni, (6) Pūndurāi,

<sup>1</sup> Vīrabāhu is also said to be a progenitor of the Pariahs.

<sup>2</sup> *Census Report*, Madras, 1891. The word “Sengundar,” (men of the red dagger), is said to refer to the dagger carried by Subrahmanya, and the word *Kai-Kōl* is explained in the same way, though a more natural philology would derive it from *kai* = hand, and *kōl* = shuttle.

(7) Salem The administrative divisions it will be noted, bear a close analogy to those of the Nattins Pallans and Kongu Vellalars.<sup>1</sup> The premier Nād is that of Kānchi (Conjeveram) where the Mahanattin resides. The Pāvani Nād (of which Iara mangalam is the head quarters) exercises a sort of appellate jurisdiction over the other five. Custodisputes are settled by a committee composed of (1) a *Periya tanakkaran* (2) a *Nattinmakkiran* (3) twelve *Kariyakkirans* and (4) a *Sanyūdi*. The first two offices are hereditary, the others elective for life tenure. Meetings are convened by the *Sanyūdi*. The *Periya tanakkaran* of Mallūr is the highest authority of the Kongu Nāds in the District.<sup>2</sup> Kāikōlars adopt the caste title *Mudali*.

Kāikōlars employ Brahman *purohitas* for purification after childbirth and death but not on attainment of puberty. Most Kāikōlars are Saivites. Subrahmanya under the name of Muttu kumāra swāmi being the particular patron of the caste as half brother and comrade of the caste ancestor Virabahu. At Aragalūr (see Vol II p 293) the cult of Amburamman is specially associated with the caste.

The Dēvāngas (commonly called Jēdars) are most numerous in Salem Taluk, where their number exceeds 17 000. In Tiruchengodu there are 5 732, in Omālūr 4 523 and in Dharmapuri 2 128 but elsewhere they are comparatively rare. Their legendary ancestor is Dēvalan or Dēvāṅgam (‘body of god’), who was created by Śiva at the request of the Dēvas, and who overthrew five Asuras with the help of the Goddess Chārudisari (Chāmundi), the patron deity of the caste. The blood of the five Asuras was coloured respectively yellow red white green and black and Dēvalan used their blood for dyeing thread.

The Dēvāngas of Salem District say they migrated from Hampi the capital of the Vijayanagar Empire, where the spiritual head of the caste still resides and their first settlement was Amarakundi, the capital of the Gatti Mudaliyars and the present head quarters of their headman to whom all appeals against decisions of local *panchayats* are referred. They are divided into two main groups one speaking Telugu, and the other speaking a corrupt form of Kanarese. These two groups may not intermarry and appear to be true sub castes.<sup>4</sup> Their clans are exceedingly

OHAI III  
SIRVEY F  
CASTES  
Kāikōlars

Dēvāngas

<sup>1</sup> See pp 144 and 189

<sup>2</sup> For further details regarding caste organisation see *Castes and Tribes* Vol III p 3

<sup>3</sup> For the legend see *Castes and Tribes* Vol II p 155; *Dharmapuri Records* Section III p 179

<sup>4</sup> The Dēvāngas of Salem however will not intermarry with their fellow caste men in Omālūr Bellary or Elimpillai (west of Kanjamala)



CHAP III  
SERIES OF  
CASTES

numerous.<sup>1</sup> For the settlement of caste disputes they are divided into groups known as *pangalams*, presided over by a *Chetti* (*Settik-kāran*), who is assisted by one or more deputies called *Pettan*. The *Dēvāngis* employ Brahman *puṛōhīts* and have adopted many Brahmanic customs, especially in connection with marriage.

**Sālēs.** Of the 6 500 odd **Sālēs**<sup>2</sup>, nearly three-fourths occur in Salem Taluk, the rest being scattered throughout the District. Most of the Salem Sālēs are Padma-Sālēs. They trace their descent to Bhavāni Rishi, who is worshipped as their patron deity, and who was created by the Rishi Mārkaṇḍa from a ball of fire. Their customs bear a close resemblance to those of the *Dēvāngas*.

Patnūl-  
liars

The silk-weavers popularly known as **Patnūlkārans** are immigrants from Gujarat, and call themselves Saurāshtra Brahman. The community is virtually confined to Salem City. Their fair reddish complexion, unlike anything Dravidian, stamps them as northerners. Consistently with their Brahmanic traditions they wear the *pūṇṇīl*, and their women-folk carry their water-vessels on the hip, and never on the head.<sup>3</sup>

(iii) Oil-  
pressers

Tamil oil-pressers are known as *Vāṇiyars*. Telugu oil-pressers as *Gāndlas*, and Kanarese oil-pressers as *Gāṇigas*. The *Vāṇiyars* (13,689) are distributed throughout the District, but are markedly stronger in the Bāramahāl taluks than elsewhere. The *Gāndlas* (2,138) are confined mostly to Hosūr and Dharmapurī Taluks. No *Gāṇigas* have been shown in the Census figures for 1911, but it is probable that they have been included among the *Vāṇiyars* and *Gāndlas*, as there were 256 *Gāṇigas* returned in the previous Census.

Vāṇiyars

The Tamil **Vāṇiyars** of Salem District belong entirely to the Irandu-māttu, or Irattai-chetkān, section, so-called because they

yoke two bullocks to their mill. They are a leading caste of the Left Hand Faction. In common with the Beri Chettis, with whom they appear to have some connection, they reverence as Gurus Dharma Svāchārya of Nerinjipet in Bhavani Taluk and Gnāna Svāchārya of Mullandram in Arni Taluk. Unlike some Beri Chettis, however, they do not abstain from flesh. Like the Komatis they are regarded with aversion by other castes, and to meet a Vāniyan is believed to bring bad luck. They claim to be Vaisyas and wear the sacred thread. They employ Brahman *purohites* practice infant marriage, prohibit re-marriage of widows and usually burn their dead. They call themselves *tyā Vagarattira* (people of the city of light) and their caste title is Chetti. They are an enterprising community and many of them, notably in Dharmapuri, have abandoned their ancestral occupation in favour of trade and money lending, and have achieved great success.

CHAP. III  
SERVITY OF  
CASTES  
—  
Vaniyars

The Telugu Gāndlas are almost entirely of the Onti erudu or Ottai chekkān, section using only one bull to a mill. In contrast to the Tamil 'two bull' Vāniyars they are attached to the Right Hand Faction. Generally they are less wealthy and less enterprising than the Vāniyars, but in a few localities such as Kāri maugalam and Buddi Reddi patti, they have taken to trade with success. They claim to be superior to the Vāniyars,<sup>1</sup> and will not dine with them.

Gandlas

The Foldy Drawers include (1) the Tamil Shūnārs (12,690) and (2) the Telugu Idigas (2,180 and (3) Gamallas (202). The Shūnārs are widely distributed throughout both the Palaghat and the Biramahāli, but three fourths of their total number are to be found in the two Taluks of Tiruchengodu (nearly 20,000) and Salem (over 10,000). Idigas are confined to Hosūr, Krishna giri and Dharmapuri Taluks, and Gamallas to Hosūr.

(iii) Foldy  
Drawers

The Salem Shūnārs (called also Maramuris or Tree Climbers) are divided into two endogamous groups, the Konga Shūnārs being descended from the first wife and the Kalyāna Shūnārs<sup>2</sup> from the second wife of a certain Māppau whose name is lost.

Shunars

<sup>1</sup> They also occur at Belūr, Etampūr and Narasimpuram in Attūr and at Kumraswami patti in Salem Municipal limits.

<sup>2</sup> For an exhaustive account of the Idigas see F.S.M. No. XVIII.

<sup>3</sup> Konga Shūnārs are to be found in Limaripatti and Panagutta hamlets of Mallasamudram; Kattipalayam hamlet of Mamundi; Kattampalayam and Timmipalayam hamlets of Karamanūr. Kalyāna Shūnārs occur in Kattampalayam, Sambampalayam also a hamlet of Karamanūr. Palarodu a Mitta village south of Mallasamudram, Kalyani and Palaripalayam in Rasipuram, Erke and Kachipalli in Sankar Erke.

CHAP. III. Each of these groups is divided into six territorial *Karais*<sup>1</sup> which  
 SURVEY OF are mutually exogamous, like the divisions of the Nāttāns and  
 CASTES Pallans (pp 144 and 189) Caste disputes are settled in *panchāyat*,  
 Shānūrs against whose decision there is no provision for appeal, the  
 authority of the *panchāyat* is waning, and the maximum penalty  
 they can inflict is said to be Rs 2

(iv) Potters. Tamil Potters are known as Kusavans, Telugu Potters as  
 Kummaras, and Kanarese Potters<sup>2</sup> as Kumbāras The Kusavans  
 number 12,775, and are distributed fairly evenly throughout the  
 District The Kummaras (609) are confined to Hosūr Taluk  
 The Kumbāras, like the Gānigas, are ignored in the Census of  
 1911, but are probably included in one or both of the other classes  
 as 452 were returned for the District in 1901 Kusavans and  
 Kumbāras do not intermarry or "interdine"

The Potters are an essential element in every village commu-  
 nity, they are the traditional bone-setters of the village, they  
 often officiate as priests to the village deities, and in connection  
 with marriage ceremonies they have important duties to perform  
 Yet little is known of their customs and social organisation, which  
 afford a promising field for future investigation. They belong to  
 the Right Hand Faction and employ their own *puṛōhīts*. It is  
 said they put on the sacred thread on marriage occasions

(v) Salt The Salt workers include the Tamil Uppiliyans (3,927) and  
 workers the Telugu Upparas (283)<sup>3</sup> Most of the former are to be found  
 in the Taluks of Tiruchengōdu and Salem, of the latter in Hosūr

Uppiliyans The Uppiliyans of Salem District claim to be immigrants  
 from a hill called Kappiyangiri or Kappangiri in "the north"  
 "They were created by Siva from drops of sweat that fell from  
 his forehead"<sup>4</sup> Their title is Nāyakkar Nine clans are reported,  
 (1) Siru-kulingiyān, (2) Pūdampalliyan, (3) Idaiyāttān, (4) Todiyāttān,  
 (5) Nangavaiāttān, (6) Parutti-palli Peṇiya-vittukkāran,

<sup>1</sup> (1) Ēlūr, (2) Kaumanūr, a Mitta village south of Malla-samudiam, (3) Marapālai, a Mitta village south of Kaungal-patti, (4) Pāndurai, (5) Māra-mangalam (Ōmalūr Taluk) and (6) Murungavelam The villages of Aval-Pāndurai and Tuyam-Pāndurai in Erode Taluk still contain large settlements of Shānūrs

<sup>2</sup> For Potters see *Census Report*, 1891, paras 502, 503, *North Arcot Manual* I, p 231, *South Canara Manual* I, p. 168, *Madurai District Gazetteer*, p 101, Buchanan's *Mysore*, I, pp 191-312, *Castes and Tribes*, Vol IV, sub voc Kusavan, Kummaia, Kumbāra

<sup>3</sup> Uppara is the Telugu form and Uppāra the Kanarese form Writing of the Uppiliyans of Trichinopoly District, Mr Hemingway states that they are divided into three sub-castes by language (1) the Kongas, (2) the Kavarais, (3) the Kannadiyas (*Trichinopoly District Gazetteer*, pp 115-7)

<sup>4</sup> For other traditions of origin, see *Castes and Tribes*, Vol VII, p 230

(7) Vijayamanalam Periya vittuklaran, (8) Punduravān (9) Pālā toshuvān<sup>1</sup> The first three of these clans cannot intermarry among themselves, the fourth and fifth likewise form a *dayadī* group, and also the sixth and seventh. The last two however can intermarry with any of the other groups. The *panchayat* is presided over by a *Pattalāran*, assisted by a *Tottiyathan*. Both offices are hereditary and the *Pattaklarans* belong either to the Sira kuluvayān Pānduravān or Parutti palli clan. An appeal lies to a *Pattanam Chetti* who resides at Paramati and who is not an Uppiliyan by caste.

The mat making Medaras, or Vēdakkārans as they are called among the Tamils, according to the Census of 1911 numbered only 204 and are confined to the Taluks of Hosūr and Dharmapuri. There is however a large mat making community in Salem City and it is possible that they were returned as Vēdakkārans, and that this name in the course of tabulating got confused with that of some other caste. Their ancestral occupation is the working of bamboo into mats baskets sieves cradles fans boxes, umbrellas etc.<sup>2</sup> They are usually returned as a Telugu speaking caste but some of those in Salem speak Tamil and in the Mysore country there is an important Kanarese community. Language as usual, is a bar to intermarriage.<sup>4</sup> The Salem Medaras call themelves Chetti. The Telugus are mostly Vaishnavas and the Tamils are Śrīvites. A large number of clans are reported,<sup>3</sup> those of Salem including (1) kaṇkaram (2) laṁṁṁṁṁ (3) Potala (4) Urē (5) Vāsam (6) Ikkam (7) Tāma, (8) Mettuku (9) Panthakotta, (10) kāṅṅayam (11) Kanjam (12) Kōṇu. Caste disputes are settled by a *panchayat* presided over by a *Periya Chetti* and a *Chinna Chetti* whose offices are hereditary and who should be related to each

CHAI III  
SERIES OF  
CASTES  
—  
Uppiliyans

(vi) Mat  
Makers  
Medaras

<sup>1</sup> Cf. the list of six *pattams* given in *Trichinopoly District Gazetteer* page 11 which includes the names Sirkalinj, Iadambal and Panlra. The orthography of such traditional caste names is always rather vague.

<sup>2</sup> Uppiliyans are also distinguished as (1) *Mezhugu Bottu* who wear an ordinary *bottu* (*śālī*) and (2) *Lakshmi Bottu* who wear a *bottu* with a fringe of Lakshmi on it. Each of these two divisions is endogamous. According to the *Trichinopoly District Gazetteer* (p. 117) the Tamils and Kanarese wear the *Lakshmi bottu* and the Telugus the ordinary *bottu*.

<sup>3</sup> The Koravas (see below p. 100) also work in bamboo; unlike the Medaras however they manufacture mats of date leaves. Medaras split the bamboo from the top or the end downwards. Koravas split it from the thick end upwards (E.S.M. No. XIX).

<sup>4</sup> Three sub-castes are recorded in E.S.M. No. XIX viz. (1) Gavariyas (2) Pall Medaras (3) Bandikar Medaras.

<sup>5</sup> See the list in *Castes and Tribes* Vol. V page 4 which is utterly different from the Salem list. Cf. also E.S.M. No. XIX p. 2.

## CHAP III

SURVIVAL OF  
CASTES(VII) AITIZ-  
ANS

other as *māman* and *machān*, i.e., one is the uncle of the other. The *panchāyat* is made up of a senior member from each household. They employ Brahman *purōhīts*, the *purōhit* of the Salem Mēdāras being a Vadagalai Tamil Vaishnava.

The Aitizans comprise the Tamil **Kammālars** (30,251), the Telugu **Kamsalas** (2,437) and the Kannarese **Pāñchālas**. The latter, like the Gāṁigas and Kumbāras, are ignored in the Census of 1911, though they numbered 1,181 in the previous Census. Probably they have been enumerated among the Kammālars or Kamsalas. The Kammālars are distributed throughout the District, and are most numerous in Salem and Tiruchengōdu Taluks. The Kamsalas are confined to Hosūr.

The Aitizans are leaders of the Left Hand Faction, and repudiate the superiority of Brahmans, whom they regard as inferiors and call Go-Brahmans (cow-Brahmans). They maintain that they themselves are the only true Brahmans, and are descended from Visvakarma, the architect of the Gods. Their priestly families call themselves Visva-Brahmans, a title which the whole caste now adopts. Their *gurus* and *purōhīts* are drawn exclusively from their own caste. Their caste titles are Āsāri and Pattar, corresponding to the Brahmanic Āchārya and Bhatta. They wear the sacred thread (*pūnūl*) which they usually don on *Upākarma* day, (Āvani-Avittam, August) when all the twice-born renew their threads; but some of them observe a regular investiture ceremony (*Upanayana*) on the Brahman model. Their marriage ceremonies, too, closely resemble those of Brahmans, but a bride-price is paid. Most of them claim to be vegetarians. Saivite Aitizans dispose of their dead by burial in a sitting posture, Vaishnavites by cremation.<sup>1</sup> Widows are allowed to retain such of their jewels as adorn the head and neck. Women of the Saivite section, unlike those of other castes, throw the end of their body-cloth over the right shoulder, Vishnavites adhere to the usual custom.

## Kammālars

Kammālars, Kamsalas and Pāñchālas may not intermarry,<sup>2</sup> but all three linguistic sections are divided into five occupational classes, (1) Goldsmiths (*tattān*), (2) Brass-workers (*kannān*), (3) Carpenters (*tachan*), (4) Stone-masons (*kal-tachan*) and (5) Blacksmiths (*kollan*). These five sub-divisions, descendants respectively of the five sons of Visvakarma, are permitted to intermarry, but the

<sup>1</sup> See the article in *Castes and Tribes*, Vol. III, p. 106 sq., from which much of the above is extracted.

<sup>2</sup> Each linguistic section contains several sub-castes, for example, the Kammālars are divided into Chōla, Pāndya and Kongu, the Kamsalas into Murikī-Nād, Pākī-Nād, etc. (*Castes and Tribes*, Vol. III, sub voc.)

goldsmiths, not unnaturally, claim social precedence over the rest. There is also a tendency for the families in which the priesthood is hereditary to form a separate exclusive sub-caste. They are also divided into exogamous clans. Their caste administration is elaborately organised. Each of the five occupational sub-divisions has its elective *Nattanmukkaran* assisted by a *Kariyastan*. These sectional *Nattanmailarans* are subject to the jurisdiction of an *Anthu vittu Nattanmailaran*<sup>1</sup> (head of the 'five houses') who is elected by representative of all five sections<sup>2</sup>. There is tendency for these offices to become hereditary. The *Anthu vittu Nattanmailaran* is assisted by four other *Panchayatdars*, of whom one is usually appointed *Kariyastan*. An appeal from this *panchayat* lies to a *Guru* known as *Jaya Venkatachārlu*, who presides over a *Matam* (*Vipuri Matam*) at Kaveri patnam and this *Matam* in turn appears to be subordinate to *Brahmayagiri Matam* at Pottalūr in Cuddapah District. Kani malars are mostly Saivites, and some of them have adopted the Vira Saiva faith. Their patron deity is Kāmikshī. The Grāma Devatās are also worshipped, but not, it is said, with blood sacrifice. They are on amicable terms with Beri Chettis, Muhammadans and Pallars, a relationship probably connected with the political conditions which gave rise to the feud between the Right and Left Hand Factions<sup>3</sup>. The Pallars are known as *Jati pillais* or "servants of the caste".

The Oddars or Navvies number 46,331 and are evenly distributed throughout the District. The Pallans or agricultural serfs number 20,183 and occur mostly in the Taluks of Tiruchengodu and Salem. (7) Labourers

The Oddars (Telugu—Oddo, Kanarese—Vadda) speak an uncouth dialect of Telugu and trace their name to the country of their traditional origin, Orissa. They are divided into four groups: (1) Kallu (stone), (2) Mannu (earth), (3) Maram (wood) and (4) Uppu (salt). Those of the Kallu (Telugu Rāti) section are workers in stone. They claim superiority over the other sections. They are more settled in their habits than the Man Oddars and are therefore sometimes known as Ur (village) Oddars as distinct from Bidara (wanderers). They are also called Bandi Oddars, on account of the quaint clumsy buffalo carts in which they carry

<sup>1</sup> Also called *Anthu Vittu Periya Tan kkarān Adhaya Yeyamān Dharmakart* etc.

<sup>2</sup> The procedure is complex and the final choice is by lot. It is described in detail in *Castes and Tribes* Vol. III pp. 103-9 and in *Madura District Gazetteer* p. 90.

<sup>3</sup> See p. 15 footnote.

CHAP III  
SURVEY OF  
CASTES  
—  
Oddars

stone<sup>1</sup> Till recently they have enjoyed a virtual monopoly of the quarrying and well-sinking arts in which they are well skilled, and they are able to command a rate of wages double that of the ordinary labourer. Most of their earnings, however, they spend on drink, and their standard of living is extremely low. The Man-Oddars<sup>2</sup> are in great demand for tank-digging, road-making and other operations requiring earth-work. They are migratory in their habits, shifting their settlements according to the demand for their labour, and forming temporary encampments on the outskirts of towns and villages, or in the vicinity of the work on which they are, for the time being, engaged. They live in one-roomed huts made of mats of split bamboo, fixed on a frame-work rounded like the covering of a country cart. The Mara-Oddars are comparatively rare, they earn their living by cutting timber and carving wood<sup>3</sup>. Uppu Oddars serve as sweepers in Union towns and villages, and are regarded as out-castes by the other sections. The significance of the term Uppu is not clear. The groups above enumerated are ordinarily endogamous, but it is said that if a Man-Oddar turns his hand to stone-work, he is permitted to marry a Kal-Oddar girl. They will admit into their caste a Kuruba or Golla, or any one of higher caste than themselves. The usual title adopted by Oddars is Bōyi. Caste *Panchāyats* are presided over by a *Yajamān* or Pedda Bōyadu, and more serious disputes were formerly referred to a *Dēsāyi Chetti* of Bahja caste. They belong to the Right Hand Faction. They may eat sheep, goats, pigs, squirrels, wild cats, lizards and mice, but not beef. Ellamma is their patron deity, and, the victims sacrificed are slain with the thrust of a spear or crow-bar. Custom formerly prohibited a male Oddar from shaving his head or beard, but this rule is growing obsolete. Their women wear glass bangles on the left arm only, on the right arm they wear brass bangles, or none at all<sup>4</sup>. They never wear the *navikka*. It is considered improper for a woman to take much pride in her personal appearance. Music, flowers, and *bhāshinga* are not permitted at marriages. Divorce and widow-marriage are freely allowed but it is not considered respectable for a woman to change her partner more than eighteen times. When a partition takes place, a pregnant woman may claim a share for her unborn

<sup>1</sup> For a description of these carts and the method of quarrying see below, p. 278.

<sup>2</sup> In Telugu "Manti-Odde." They are also called Barlu ("Maidan") or "Dēsada" (Country).

<sup>3</sup> A new Temple Car at Gangavalli was made recently by Mara-Oddars, but the workmanship is poor.

<sup>4</sup> For the origin of this custom see *Castes and Tribes*, Vol. V, p. 120.

child<sup>1</sup> An unmarried girl or childless mother is buried without any ceremonies at all Though Oddars represent a low type of civilization, they may draw water from the common village well, and their proximity does not convey pollution They are assimilating their wedding and funeral ceremonies to those of the Bahjras

CHAI III  
SURVEY OF  
CASTES  
Oddar

The **Pallans** an agricultural serv caste of Tamils numbered in 1901 as many as 32 516 They are mostly found in the Malaghat Taluk and their organization and customs follow to a great extent the practice of Konga Vellalars Their name is fancifully derived from *ṇallam* (a hollow or low lying ground) as they are specially skilful in wet cultivation They are perennially at feud with the Pariahs and they number among the Left Hand Castes They respect Muhammadans as well as the higher Hindu castes and look down upon Pariahs and Chucklers

ṇallans

The Pallans of the Kongu Country are organised in no less than 21 Nāds, scattered over Salem, Coimbatore and Trichinopoly of which (1) Puvāni (2) Parutti palli (3) ṇlūr (4) Salem (5) Vada karai (Sankaridrug) and (6) Masipuram are in Salem District In the first four the title Palakār is in vogue in the fifth Pannādi, and in the last Mūppan It will be observed that these Nāds are almost identical with those of the Nāttāns (see p 141), and they are probably of similar historic interest

Barbers and Washermen (Dhobies) are of paramount importance in every village The Tamil Barbers or Ambattans number 11,411, the Telugu Mangalas 119, the latter are confined to Hosūr Taluk Kanarese Kelasis, or Nayindas<sup>2</sup> as they are also called do not appear in the Census lists and have probably been included under Ambattans In 1901 they numbered 342 The Tamil Washermen or Vannāns number 19,959 and are very evenly distributed throughout the District the Telugu Isakalas number 1,839 and are confined to Hosūr Taluk The Kanarese Agrasas are not shown at all

(8) Menials

Almost all castes except Panchamras are dependent on Barbers for the periodic or ceremonial shaving prescribed by custom Most Brahmanic temples employ Barbers for the *Periya milam* or temple band<sup>4</sup> Barber women serve as midwives to the majority

Barbers

<sup>1</sup> Cf *Castes and Tribes* Vol V p 4 where a story is related of a pregnant woman committing suicide on behalf of her expected infant

<sup>2</sup> For their customs see *Trichinopoly Gazetteer* pp 18 to 20 Cf *Castes and Tribes* Vol V p 47-48

<sup>3</sup> For Nayindas see E S M No XII

<sup>4</sup> Their distinctive instruments are (1) the *nāgasuram* (2) the *tittu* and (3) the *ṇallam*



CHAP III  
SURVEY OF  
CASTES.

Dhobies

of Hindu castes, and in some castes (e.g.<sup>1</sup> Konga Vellalars, Nāttāis, etc.), a barber has important ceremonial duties at weddings and funerals

The Dhoby, too, has many important ceremonial duties to perform on the occasion of births, marriages, deaths, etc., among caste Hindus. In towns he is paid for his ordinary services in cash, but in villages he is rewarded in kind, cooked food being a common form of remuneration. At festivals, marriages, deaths, etc., he is entitled to gifts, and he can also claim a perquisite of grain at the time of harvest.

The customs of Barbers and Dhobies resemble closely those of other Hindus.<sup>2</sup>

(9) Military  
Castes

Salem District, and especially the Bāramahāl, is littered with relics of the armies of bygone days. Though 2,267 persons have returned themselves as "Kshatriyas," it is doubtful whether their claims to the title would stand criticism. The military traditions of the Pallis and Vettuvans have already been referred to (pp 142 and 150). The great wave of Vijayanagara conquest is represented by the settlements of Balijas, Kāpus, Kammas, Telagas and Rāzus. The Bāgalūr Pālaiyam was a military fief of Telugu origin. Fortified villages, such as Pennāgaram, Kōdi-hallī, Perumbālai, still retain the descendants of Golla and Balija garrisons, who have substituted ploughshares and pruning hooks for swords, while Umbilikai Inams, which are fiefs granted for military service, are still enjoyed by Gollas, Bestas and Balijas, especially in the surviving Pālaiyams. The warlike propensities of the Kanarese people are testified to by the Māsti Poligāis (Bērikai and Sūlagiri), and by the Umbilikai Inams of Bēdas and Kurubas. Lastly the sanguinary history of the eighteenth century has left its legacy of Muhammadan, Marāthas, and Rājput settlements.

Marāthas

The **Marāthas** number 4,244 and are most numerous in the Taluks of Hosūr and Krishnagiri, where their settlements are rather large.<sup>3</sup> Many of them are military pensioners, and they still take pride in their connection with the Indian Army. They call themselves Kshatriyas, and look down upon the indigenous Hindus. Like the Rāzus, they don the sacred thread on the eve of marriage. They employ Brahman *purohīts*, and observe

<sup>1</sup> See page 146

<sup>2</sup> Much interesting information is embodied in *E.S.M.*, No. IV, Agasa and No. XII, Nāyinda.

<sup>3</sup> Particularly in Krishnagiri Town and at Nāchi-kuppam (near Vēppana-palli) and Sāmanta-malai (near Krishnagiri) and Virupasandiram. There are similar settlements near the Javūdis of Tiruppattūr Taluk at Āndi-appanūr and Nāyakkanūr.

the *namakaranam*, ear boring tonsure, and *simantam* ceremonies. They are divided into a large number of exogamous clans each of which has a family surname analogous to the *uttipati* of the Telugus. As is natural in a caste which is jealous of the purity of its blood in a foreign country, intermarriage is usually allowed only between such clans as have been previously connected by the marriage tie. The ceremonies preliminary to a wedding are performed separately for bride and bridegroom in their respective houses, and each party should erect a *pandal*.<sup>1</sup> Their customs follow the Telugu *Kansre* type. They prefer to burn the dead, though sepulture is permissible. They observe the anniversary of the dead by a few gifts to needy Brahmans. They worship Parvati under the name of Bhavani and observe the Sakti cult.<sup>2</sup>

CHAP III  
LIST OF  
CASTES  
Mar 188

Rājputs number only 657, most of whom are to be found in Salem and Hosūr Taluks.<sup>3</sup> The majority of these families migrated from North India not more than half a dozen generations ago. They go by the title Singh, observe *gusha*, wear the sacred thread and hold themselves aloof from their Dravidian neighbours. Some of them serve Government as Village Mansifs.<sup>4</sup>

Rajputs.

Rāzuls, who number only 332 occur in Hosūr and Uttaraī Taluks. They speak Telugu and are supposed to be descendants of Kāpus who discarded their ancestral vocation for soldiering. They claim to be Kshatriyas, and are invested with a sacred thread of cotton and wool on the eve of marriage but they eat the flesh of fowls a diet which a true Kshatriya should avoid. They make excellent peon, and sometimes rise to higher grades in the service of Government.<sup>5</sup>

The Rāzuls

The great Sectarian Caste is that of the Vira Saivas or Lingāyats, who sprang into political importance during the

(10) Sectarian  
an Lingayats

<sup>1</sup> *Ba amah l Record* Section III p 170 where a detailed description is given of their customs. An excellent account of the Marathas by M J R (now Col) R M Betham of the 101st Grenadier will be found in the Indian Army Manual book on *Maithas and Dekhani Musalims* 1903.

<sup>2</sup> The fighting Marthas must not be confused with the Marathi tillers (Mādhav) and dyers (Rangaris) commonly met with in South India. There are a few Rangaris in Hosūr Taluk. In fact there is a small settlement of Maratha Bondils.

<sup>3</sup> The Mittadar of Aikondam Kottipalli is a Rājput and there are small settlements in the head-quarters of that Mitta and also in Sandar and Nagajana hills (all in Krishnagiri Taluk).

<sup>4</sup> An elaborate sketch of the customs of the Rāchavaru is given in *Ba amah l Records* Section III p 18 but it is not quite clear to what caste the description refers.

<sup>5</sup> For further details see *Castes and Tribes* Vol VI 47 sq.

CHAP III  
SURVEY OF  
CASTES  
—  
Lingāyats

brief regime of the Kalachūryas (Bijjala and his sons, 1157-88 A D.) The essence of their history is a repudiation of orthodox Brahmanism, and their fortunes have been intimately associated with the fortunes of the Kanarese people, though their tenets are also widely spread among the Telugus. Theoretically all castes can be admitted to their fold, internally, however, the community has reverted to the type of orthodox Hinduism, and it is divided into innumerable endogamous groups, the *jus connubii* being defined, sometimes by language, sometimes by occupation, and sometimes by caste distinctions inherited from their unconverted ancestors. Hence it is that many Lingāyats still describe themselves as Kāpus, Balijas, Vakkiligas, etc. In the present District 7,578 persons are returned as Lingāyats, most of them residing in Hosūr Taluk. It is probable, however, that some, if not all, of the Jangams (14,360), Kannadiyans<sup>1</sup> (817), and Sadars<sup>2</sup> (370) are true Lingāyats. The Jangams are numerous in the four Talaghāt taluks, the other two sections are met with in Salem and Attūr.

Though the Lingāyats as a sect trace their origin to Bijjala's minister Basava in the twelfth century A D., the Vīra-Saiva faith is said to be of primeval origin, and its tenets are based on the Vēdas. It was founded by a number of Āchāryas, of whom the five most famous are known as the "Gōtrakartas of the Lingāyat Dvijas," having received "their mandate direct from Siva to establish his true religion on earth, or rather to restore it to its purity"<sup>3</sup>.

The essence of Lingāyat faith is an unquestioning belief in the efficacy of the *lingam*, the symbol of Siva. The *lingam* is regarded as the "universal leveler," rendering all its wearers equal in the eyes of God. Unlike other Hindus, every Lingāyat always wears a *lingam* on some conspicuous part of his person. These Jangama *lingams*, or moveable *lingams*, are made of soapstone brought from Siisaila in Kurnool District by a class of Lingāyats called Kambi Jangams. The *lingam* itself is not more than three-fourths of an inch in height, to keep it from harm it is "plastered with a black mixture of clay, cowdung ashes and marking-nut juice, forming a slight truncated cone, not unlike a dark betel nut, about three-quarters of an inch high, and

<sup>1</sup> Kannadiyan means literally a Kannadi (or Kanarese) man. For further information, see *Madras Census Report*, 1891, paragraph 383, *North Arcot Manual*, p. 225, and *Castes and Tribes*, Vol. III, p. 200.

<sup>2</sup> For Sadars, see *Mysore Census Report*, 1891, p. 226, Buchanan's *Mysore*, I p. 202, and *Castes and Tribes*, Vol. VI, p. 260.

<sup>3</sup> *Mysore Census Report*, 1901.

narrowing from three-quarters of an inch at the base to half an inch across the top<sup>1</sup> It is usually kept in a little silver box suspended by a cord, or tied in a silk cloth, round the neck, arm or forehead. Every child is invested with the *lingam* on the 7th or 11th day after birth, when the naming ceremony is performed and his *lingam* must never leave his possession till he dies, and it is placed in his left hand when his body is committed to the grave.

The strength of the Lingayats lies in their ecclesiastical organisation. Each of the five Gotrakartas founded a *Matam* called *Simhasana* and these five *Matams*, each under its own *Āchārya* have divided the Lingayats between them into five territorial dioceses. The five *Simhasanas* are (1) Ujjani, in Kudligi Taluk, Bellary District, founded by Marulichārya, (2) Bulchonnūr, in Koppa Taluk, Kadur District (Mysore State) founded by Renukāchārya (3) Benares (Kāsi), founded by Visvāchārya (4) Himavat Kedara, in the Himalayas of Garhwal District (U.P.) founded by Harāmāchārya and (5) Srīnala, otherwise called Parvata in Kurnool District, founded by Panditāchārya. Each of these *Matams* has under it, wherever the community is numerous, a number of Sub *Matams*, each under a *Patiladāswami* and each Sub *Matam* has a number of Branch *Matams* called *Gurustala Matams*. The rights and duties of the *Swamis* of these *Matams* are 'to preside at all religious functions, to receive their dues to impart religious instruction to settle all religious and caste disputes, and to exercise a general control over all matters affecting the religious interests of the community at large<sup>2</sup>'. The descendants of the five Gotrakartas form a separate sub caste called *Ārādhyā Brahmins*, who claim superiority over all other Lingayats, and only marry among themselves bury their dead in a sitting posture and observe death pollution for ten days like other Brahmins<sup>3</sup>. In addition to the above executive arrangements, the Vira Saivas possess another order of priests called *Viraktas* or *Shatstala Nirābhīs* who hold the highest position in the ecclesiastical order and therefore command the highest respect, from laymen as well as from the above mentioned *Matams*. There are three chief *Virakta Matams*, of which the *Muragi Matam* of

<sup>1</sup> Bombay Gazetteer of Bijapur quoted in *Castes and Tribes* Vol. IV p. 6

<sup>2</sup> So writes Mr. K. P. Puttanna Chettyar late Senior Councillor of Mysore by whom most of the information regarding the hierarchical system has been supplied.

<sup>3</sup> See *Castes and Tribes* Vol. I p. 53 for further details.

CEAP III. Chitaldrug (Mysore State),<sup>1</sup> exercises authority in Salem District.  
 SURVLY OF These Vīrakta *Matams* have their respective Sub-*Matams* and  
 CASTES Branch-*Matams* scattered throughout India “Every Lingāyat  
 ——— centrie has a Vīrakta-*Matam* built outside the town, in which  
 Lingāyats. the Swāmī leads a simple and spiritual life Unlike other priests,  
 the Vīrakta-Swāmī is prohibited from presiding on ceremonial  
 occasions, and from receiving unnecessary alms He should  
 devote his life partly to spiritual meditation, and partly to the  
 spreading of spiritual knowledge among his disciples, so that he  
 would be the fountain-head to whom all laymen and all priests  
 must resort for spiritual enlightenment, in short his position is  
 that of a pure Sanyāsī or Yatī”

Caste disputes in Salem District are decided in the first  
 instance by a *panchāyat*, presided over by a *Mahat-Padam* or  
*Mata-Mudirai*, the local representative of the *Matam* in whose  
 jurisdiction the contending parties reside, assisted by the local  
 headman (*Chetti*) who holds office by hereditary right, a  
*Yajamān*, and not less than two other caste-men From this  
*panchāyat* an appeal lies to the nearest local Branch or Sub-  
*Matam*, in the case of Salem District to the *Matams* at Ballapalli,  
 or Gummalāpūam in Hosūr Taluk, or Rājāpūam near Ānekal,  
 all of which are branches of the Balehonnūr Head-*Matam*

Lingāyats abstain strictly from animal food and from  
 alcohol They are unique, however, in refusing to observe any  
 pollution period after childbirth, menstruation or death, it being  
 held that, so long as the *linyam* is worn on the person, there can  
 be no pollution After attaining puberty the girl is purified with  
 holy water, and so also on the tenth day after childbirth, but  
 segregation is not resorted to, and no taboo appears to be  
 observed A pregnant woman is said to partake of a diet  
 of clay and ashes, and she must not see an eclipse for fear her  
 offspring may be a monster

(11) Mendi- The Mendicant Castes are varied, but not numerous The  
 cants strongest numerically are the Āndīs (7,128), the Pandāiams  
 (1,526) and the Jōgis (1,422), but all these terms are loosely used,  
 and it cannot be said that any one of them refers to a true sub-  
 caste The word Pandāiam is used for a class of priests who serve  
 Vellālams, and whose social position is highly respected A similar  
 vagueness of meaning characterises the term *Dāsari* or Tāthan,  
 Mondī, Bairāgi and Banda, a few of whom appear in the Census  
 returns The Vīnamushtis and Mailāris beg only from Kōmatīs and

<sup>1</sup> The other two Vīrakta *Matams* are (1) the Dombal *Matam* at Gadag and (2)  
 the Murusa-Vīrakta *Matam* at Hubli, both in Dharwar District.

ther Vaisya Chettis, while the Pichigundlu (608) beg only from Kāpus and Gollas. The existence of these parasitic mendicants who depend entirely on the charity of one or two specified castes is an interesting characteristic of the social life of South India.<sup>1</sup>

A few remarks are necessary on the Kanakkans, Sātānis, Koravas, Dombaras, Lambidis and Irulas, who cannot be grouped under any of the above classes.

The Kanakkans (a caste of hereditary village accountants) according to the Census of 1911, numbered 3,354, most of whom occur in the taluks of Salem, Ōmalūr Tiruchengōdu and Krishnagiri. It is possible, however, that many *karnams* were returned as Kanakkans who do not belong to the Kanakkan caste at all.<sup>2</sup> The post of village accountant in Salem District is virtually a Brahman monopoly except in the Taluks of Salem, Ōmalūr and Tiruchengōdu where about 10 Government *karnams* are of Kanakkan caste.

The Sātānis a caste of temple servants, numbered only 2,479<sup>3</sup> and they are evenly distributed throughout the District. They reside mostly in towns, and are in no sense a rural community. Their traditional occupation is the performance of "menial services in Vishnu temples, but they supplement their earnings by begging, tending flower gardens, selling flower garlands, making lamps, grinding sandal wood into powder, and selling perfumes."<sup>4</sup> They act as *purohitas* to many castes notably to the Baliyas and Kōmatas. They object to the term Sātāni, by which they are generally known, and prefer to be called Sittāda Vaiṣṇavas.<sup>5</sup> In their customs they approximate closely to Tēngalai Vaiṣṇava Brahmans. They call themselves 'Ayya,' shave their head completely, and tie their *veshti* like a Brahman bachelor. They do not, however wear the sacred thread and some of them bury their dead. Their women folk dress like Vaiṣṇava Brahman ladies. They are divided into four sections, (1) Ēkalsharis, who win salvation by the one mystic monosyllable *Ōm*, and who are said

CHAP. III  
SURVEY OF  
CASTES  
—

(12) Miscellane-  
ous

Kanakkans

Sātānis

<sup>1</sup> An excellent account of the Mendicant castes is given by Mr. Francis in the *Census Report* for 1901 under the head of Andis (p. 141). An exhaustive list of references is there given.

<sup>2</sup> The extraordinary variations in the proportion of males to females in the several taluks seems to indicate that the Census statistics of Kanakkans are not quite reliable.

<sup>3</sup> In no district of the Madras Presidency are the Sātānis a numerous community though there are several hundreds of them in every district except on the West Coast and in the Nilgiris. In 1901 in only two districts (Coimbatore and Ganjam) did their numbers exceed 3,000.

<sup>4</sup> North Arcot District Manual Vol. I p. 200.

<sup>5</sup> Or Prapanna Vaiṣṇava. Nambī Venkatapura Vaiṣṇava etc. see *Castes and Tribes* Vol. VI p. 300.

CHAP III  
SURVEY OF  
CASTES

Sātānis

to take precedence of the remaining sections ; (2) Chaturākshari whose sacred utterance is the quadrisyllabic Rā-mā-nu-ja , (3) Ashtāksharis whose shibboleth is the octosyllabic Ōm-na-mō-nā-rā-ya-nā-ya (Ōm, salutation to Nārāyana) and (4) Kulasēkharas, who claim descent from the Vaishnava saint Kulasēkhara Ālvār, a king of Kērala. These groups were at one time endogamous, but it is said the first three are now permitted to intermarry.

Koravas,

<sup>1</sup> The **Koravas**, who numbered 14,688, are commonly spoken of as a gipsy tribe, but in some parts of Salem District they have organised a regular *Kāral* system, similar to that of the Kallans in Trichinopoly and Tanjore. They are commonest in Āttū (5,754) and Ūttankarai (2,486), and they are to be found in every taluk of the District. Their language is a medley of Tamil, Telugu and Kanarese, the Tamil element usually preponderating, and they use their own peculiar thieves' slang. Difference in language is not, apparently, a bar to intermarriage. The exact relationship that their numerous sub-divisions bear to one another is by no means clear. The best known sections are (1) Dhabbai (basket), (2) Uppu (salt), (3) Kairuvēppilai (*Munaya Koenig*) and (4) Kāvalkāran (guard) Koravas, all of which are probably true sub-castes. The Dhabbai Koravas (also called Ūru-Koravas) make baskets and other articles of bamboo and palm-leaves. The Uppu Koravas, who are also known as Ghattada or Ettina Koravas, are itinerant traders in salt. It is doubtful whether the Kunjam (fan), Nairi (jackal) and Pūnai-kutti (cat killing) Koravas are distinct sub-castes, or whether any of these terms are synonymous with other sections. The Pachai-kutti Koravas enjoy almost a monopoly in the art of tattooing. The Ina Koravas (called also Mudichai-avukki or Mudichumāni) are pickpockets. All Koravas appear to recognise four quasi-exogamous subdivisions, viz (1) Kāvadi, (2) Mēnpādi, (3) Mēndia-kutti and (4) Sāttupadi. These names are said to be connected with worship, Kāvadis carry the *kāvadi* so frequently associated with the worship of Subrahmanya, who is the patron deity of the whole caste, Mēnpādis sing praises, and Mēndia-kuttis offer shoes to the idol, while Sāttupadis adorn their god with flowers and jewels.<sup>2</sup> The Kāvadis and Sāttupadis rank higher than the other sections, and are alone regarded as true Koravas. Two other clans are reported, the Uyyālu (from *ūnyal*,

<sup>1</sup> In the Census Returns they are called Kuravans, they are also called Korama and Korachi, and appear to be identical with the Yerukalas of the northern districts of the Madras Presidency, see *Castes and Tribes*, Vol. III, p. 439 sq.

<sup>2</sup> The etymology seems fanciful, and has not been tested by observance of actual custom.

a swing) and the Bandi (cart). According to one account the Kāvadi and Sattupadi sections may not intermarry and must choose their brides from the Menpadi or Mēndra kuttis, who also are prohibited from intermarrying with each other, according to another account the Kāvadis and Uvālus form one *dayadi raguppu* and the Bandis, Mēn pidi, Mēndra kuttis and Sattupadis another marriage only being allowed between the two *raguppus*. Kāvalkāra Koravas are also called Morasu, Monda and Kadu-kutti (ear boring) but the significance of these terms is not clear. The Kāvalkāra Koravas of the Talaghat are divided into three groups which are endogamous, viz (1) Mēl Nad, residing south of Salem, (2) Attūr-Nad, east of Attūr and (3) Salem Nad, west of Attūr and east of Salem. Of these, the Salem Nad Koravas claim superiority,<sup>1</sup> and are said to employ Brahman *purohitas*, and their customs approximate more closely than those of the other Nads to the orthodox customs of Hinduism, they also abstain from eating squirrels, cats or tortoises, which are eaten by Koravas of the other Nads. Korava *panchayatals* in the Talaghat are presided over by a *Pattanam Chetti*, a Bahija by caste who resides in Attūr. The price of adultery is five Pagodas (Rs 17½), and of a snail Rs 5. In addition to the ordeals of hot iron and boiling ghee, a suspected Korava is sometimes made to drink water mingled with ashes from a burning ground, and, if he vomits, his guilt is established. Another test, as between two litigants, is for each party to boil simultaneously a pot of rice and water the party whose pot boils first being acquitted.

Koravas are hard drinkers, and their morals are loose. Polygamy is freely practised widows and *divorcedes* may re-marry. Marriage is usually adult, and the wife may be older than the husband. Among the Uppu and Karuṭṭupilai Koravas the bride price is said to be as much as Rs 70, but this is paid in instalments, and the payment of the 6 instalments is a fruitful source of quarrels, the full amount being but rarely paid up. The *tali* consists of a string of black beads. At a wedding of Kāvalkāra Koravas a pandal is erected, and covered with leaves of Nāga maram (*Eugenia jambolana*), and the bride and bridegroom take their seats on a rice pounding pestle, covered with a yellow cloth. The *tali* is of gold, and is tied with a yellow thread.

The proper dress for a Korachu is a coarse black cloth, but they also wear stolen cloths of any kind. They affect necklaces of cowries and green beads bangles of brass from the elbow to the wrist, and cheap rings of brass, lead and silver on all except the

<sup>1</sup> The Salem Nad Koravas use a *kankanam* of cotton thread smeared with saffron at marriages the Mēl Nad Koravas use a *kankanam* of wool.



## CHAP. III

SUPPLY OF  
CASTES

## Koravas

middle finger. Then criminal methods are described on Vol II, p 94. Their *Kāval* fees (*mērai*) consists of 12 Madras measures of grain and a sheep per annum from each household, and Rs 6 for every tope of coco-nut or areca. The salutary custom of recovering, or giving compensation for, all property stolen in villages protected by the *kāval* is unfortunately dying out. When a burglary is committed, those who enter the houses looted claim two-thirds of the loot, and those who "keep *care*" outside are entitled to one-third. It is said that two shares are also allotted to the headman, half shares to wives whose husbands are in jail, a fourth share each to old men, and to those who stay at home to guard the huts and personate those who have gone out to commit crime, and an eighth share to their *Svāmi*. To evade identification every Korava has a bewildering string of *aliases*, both for his own, and for his father's name.

Koravas bury their dead. Among the Uppu Koravas, if the deceased be unmarried, the body is wrapped in a yellow sheet and decked with flowers, and if married in a white sheet, while the corpse of a widow is honoured with neither sheet nor flowers.

## Dombaras

The clever acrobats known as **Dombaras**,<sup>1</sup> Dommaras or Domais, are found in every taluk of the District, though they number only 741. Their original habit is nomadic, but in the Bāramahāl some members of the caste have settled. They recount a story that their original ancestor, one Kṛṣṇa Reddī, being childless, vowed to the god Chenna-Kēśvara that if issue were granted him, the first-born, if a boy, should follow his father's profession, and if a girl, should become a public prostitute. His prayer was granted, and a daughter was born to him, and from her all Dombaras are descended.<sup>2</sup> They are said to recognise four sub-castes<sup>3</sup>. (1) Reddī, (2) Pōkanāti, (3) Araṭi, (4) Marāthi. The first two speak Telugu in a corrupted form, the last two speak Marāthi and Hindustani. The Pōkanātis abandoned their life of wandering and settled round Kuppam. All four groups profess to be Vaishnavites.

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 CASTES  
 ———  
 Dombaras, night she enters her new house The wandering Dombaras, however, freely tolerate remarriage To avert the Evil Eye when performing their feats of skill, they wear a black woollen thread on the leg or arm They bury their dead, and their funerals are celebrated with much hard drinking Their patron goddess is Ellamma

Lambadis The itinerant gipsy tribe of **Lambadis**, otherwise known as Sukālis or Brinjālis,<sup>1</sup> numbers only 1,386, and is mostly confined to the taluks of Hosūr, Dharmapuri, and Ūttankarai In the wars of the eighteenth century they played an important part as carriers for both the British and the Mysorean troops, and the pages of Buchanan and other contemporary writers present a vivid picture of the depredations they committed in the villages along their line of march Lambadis contributed materially to the depopulation of the Kāvēri-side villages of Hosūr and Dharmapuri.<sup>2</sup> “Even in the time of peace” writes Buchanan,<sup>3</sup> they “cannot entirely abstain from plunder In the small villages near the forest they occasionally rob and commit murder Nor is it safe for one or two persons to pass unarmed through places in which they are On account of their services during the two last wars, they have hitherto been treated with great indulgence. This has added audaciousness to the natural barbarity of their disposition, and in order to repress their insolence it was lately necessary to have recourse to a regular military force” Buchanan mentions a company of them that employed 12,000 cattle, and obtained from Tipu a “monopoly of every article of commerce except cloth, tobacco, and boiled butter, which continued open”

Their criminal propensities have not abated “In February 1905, a boy who was tending cattle on the banks of the Kāvēri near Pennagaram was missed by his father, who on search came to know that he has been sold by a shepherd for Rs 22 Some-time afterwards the boy was recovered near Tumkūr, in Mysore State from the house of a Lambadi, who had bought the boy from a woman of his own caste for Rs 32 Both these Lambadis admitted the transaction in the Sessions Court, and pleaded justification, on the ground that it was usual among Lambadis to buy and sell orphans They admitted, too, that the boy had often

requested them to send him to his parents. The boy said that he had been treated kindly" <sup>1</sup>

The jungle tribe of **Irulas** numbers 1,161, and is practically confined to the Biramahāli and Balaghāt. "They are very wild and suspicious in their habits, distrusting their more civilised neighbours, who in return fear them as possessed of mysterious powers derived from witchcraft. The Irulas are supposed to hold some valuable secrets as to the medicinal and other properties of herbs and drugs obtainable in the jungles. It is probable that they do, but they are so reticent on the subject that nothing of value can be extracted from them. Their chief source of livelihood consists in collecting the various kinds of jungle produce, dyes, wax, nuts, etc., for sale." <sup>2</sup> On account of their occult powers they are popularly called *Kattu Pūjari* or Priests of the Jungle.

The Panchamas, (the "fifth caste" as the name implies), include (1) the Tamil Pariahs, or, more correctly, Paraiyans, (2) the Telugu Mālas, (3) the Kanarese Holeyas, (4) the Valluvans or Pariah Priests (5) the Chucklers, or, more correctly, *Chakkiliyans*, and (6) the Mādiga, both Telugu and Kanarese. The Mālas and Holeyas hold the same position in the social scale of the Telugu and Kanarese castes respectively as the Pariahs do among the Tamils. The Mādigas or Telugu leather workers, correspond in the Telugu country to the Chucklers in the Tamil country, though the Chucklers also usually speak Telugu. The Pariahs number nearly 150,000, and are evenly distributed throughout the District, being specially strong in Salem, Attūr and Uttankarai taluks. The Mālas are returned as 10,317. The Census Returns show no Holeyas, but it is certain they have been included in the Pariahs and Mālas. The Valluvans muster nearly 1,000 and are evenly distributed. The Chucklers number nearly 60,000, the Mādigas a little less than 3,000.

Unfortunately little is known regarding the various sub-castes of **Paraiyans**. <sup>3</sup> The best known sub-caste is that of the Tangalāns from whom most of the servants of Europeans are drawn. They are identified by some with the Vadaklatti Paraiyans. These two classes occur throughout the Talaghāt and are also common in Uttankarai and Dharmapuri Taluks. Konga Paraiyans are common in Hosūr Taluk and also in Salem, Ōmalūr and Tiruchengōdu. They comprise two sub-castes (1) Otta valaiyal, and

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Irulas

(17) Iancha  
ians

Paraiyans

<sup>1</sup> *Madras Mail* of 16th April 1907.

<sup>2</sup> S.D.M. Vol. II, p. 166. For further details see *Castes and Tribes* Vol. II, p. 372 sq. and *South Arcot District Gazetteer*, p. 210.

<sup>3</sup> In the Census of 1891 as many as 318 sub-divisions were recorded, but the list is of little scientific value.

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—  
Paraiyans

(2) Retta-valaiyal, the women-folk of the former wear bangles of the chank<sup>1</sup> shell on the left arm only, the latter wear ordinary bangles on both arms. The females of the Konga Paraiyans are distinguished from others by wearing their upper cloth on the right hip. The Otta-valaiyal Paraiyans, who are found at Rāsipuam and Nāmagiripet, are said to prohibit the re-marrriage of widows and the eating of frogs, the Retta-valaiyal Paraiyans permit both practices. The Kīzhakkatti Paraiyans<sup>2</sup> are also described as frog-eating (*Tavalai-tinnu*). Sōhya (Chōla) Paraiyans are found in Salem and Ōmalū, and are by some identified with the Kīzhakkattis. Katti Paraiyans are so called on account of their hereditary occupation of iron smelting (Katti = pig-iron), they are common in Dharmapuri, Ōmalū, Salem and Āttūr. The Paraiyans are served by Pariah washermen, who do not intermarry with other Paraiyans, and form a true sub-caste, and the same appears to hold good of their barbers also. In Hosūr Taluk, there are several settlements of Tamil-speaking Tigala Paraiyans, who also seem to be a distinct sub-caste, immigrants from the Tamil country, who have settled<sup>3</sup> among the Telugus and Kanarese. The so-called Koleyas, Moiasu, Magga, and Kaunadiya Paraiyans would more correctly be described as Holeyas, and the Manna, Vaduga, and Tonda Paraiyans as Mālas.

Pariahs look down upon Mālas, Holeyas, Mādigas and Chucklers, and will not dine with them. Being of the Right Hand Faction, they appear to bear a special antipathy against Kammālars, Vāniyars and Nagarattu Chettis, and will not receive food from their hands. For *puṛōhīts* they usually employ Valluvans.

Valluvans.

The Valluvans are Pandāiams (priests) to the Paraiyans, and officiate as *puṛōhīts* at their marriages and at most auspicious ceremonies, but do not intermarry with them. They are celebrated as fortune-tellers (*jōsiyam*) and exorcists, and as such are respected even by Brahmans. They occur in all the taluks, but are rare in Hosūr, and most numerous in Salem and Āttūr. The term Valluvai appears to include several sub-castes, such as Tiru-Valluvai, Kai-pidi, Pū-katti, Moram-katti<sup>4</sup>. The Tiru-Valluvans do not interdine with other Paraiyans, and some of them have adopted the sacred thread, they sometimes call themselves "Nāyanār". The other three sub-castes eat with Paraiyans, provided the meal is prepared in a new vessel. Valluvans are reported

<sup>1</sup> Perhaps therefore to be identified with the Sanku Paraiyans or Sanku-katti.

<sup>2</sup> Esp. Talaiyāsai, Oduvan-kunichi and Rāsipuam.

<sup>3</sup> Cf. Tigala Palhs, p. 143, note 5.

<sup>4</sup> They are divided into two factions, the Arupathu-Katchi and the Nārpathu-Katchi (the "sixty" and the "forty"), *Castes and Tribes*, s. v., p. 305.

to abstain from eating beef, they are both Vaishnavites and Savites the latter being buried in a sitting posture the two sects intermarry, and are common in the Talaghat and in Dharmapuri Taluk

The sub-castes of the Malas of Salem District are yet to be defined. Though the Census statistics confine the Malas to Hosur Taluk, the Vaduga Paraiyans of Uttankarai Taluk and the Mannai (or Mannai) Paraiyans of Dharmapuri, Salem and Omalur Taluks, all of whom speak Telugu, should probably be classed among them.<sup>1</sup> There is a fairly large settlement of Mannai Paraiyans in Kichipalayam in Salem City who are said to hold themselves aloof from other Paraiyans and abstain from the eating of beef. In Dharmapuri, however, they appear to be looked down upon by both the Tamil Paraiyans and the Holeyas. Generally speaking Holeyas and Malas may 'interdine', but may not intermarry.

In Salem District Holeyas are known as Morasu, Magga, or Koleya Paraiyans. They are common in Hosur and Krishnagiri, and in the west of Dharmapuri, and a few settlements occur in Uttankarai, Salem, Omalur and Tiruchengodu. 'Morasu' is a general term for the people of the Morasu Nad, and 'Magga' (loom) indicates one of their distinctive occupations, the weaving of coarse cotton cloths a vocation they follow even in the Talaghat. It is not clear whether more than one true sub-caste is represented in the District, as the Morasus appear to include the Maggas.

Of the 60,000 Chucklers in the District, over 20,000 occur in Tiruchengodu Taluk, nearly as many in Salem and about 5,000 in Omalur, they are well represented in all the other taluks, though it is probable that a good number of Madigas have been classed under this head in Hosur Taluk and the adjoining tracts. They are usually classed as a Telugu caste, though in some parts they speak Tamil and also Kanarose. Their hereditary vocation is the tanning and working of leather, and they are accounted the lowest of all in the social scale, even the Paraiyas despising them. The factious feeling that subsists between the Right Hand and Left Hand castes is concentrated in the primeval feud between Paraiyas and Chucklers, and the brawls that still occasionally give vent to this feeling are generally precipitated by a collision between these two castes. The Chucklers beat tom-toms for Kammalans,

<sup>1</sup> Half a dozen divisions of Telugu Holeyas are given by Mr H V Nunjundayya in *E S M II* Holeyas p 5 and another ten in *Castes and Tribes* Vol IV p 345. These two lists have only one item in common (Pakanati) and hence generalisation is impossible. An interesting account of the customs of the Malas by the Rev S Nicholson is given in the last named Volume pp. 345-384.

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—  
Chuckleis

Kaikōlans and other Left Hand castes The habits of their men are intemperate and insanitary, but their women are exceptionally beautiful, and are reputed virtuous They are said to have no endogamous divisions within themselves, but they are divided into exogamous clans (*kūlans*) As might be expected, they reverence the *āiāram* shrub (*Cassia auriculata*), the most valuable source of tanning bark, and at their marriages the *tālī* is tied to a branch of this plant They worship Madura-Vīraṇ, Māri-amma, and Draupadī, but their special deity is Gangamma, who, in the form of three pots of water is honoured annually with a ten days' festival Their name is associated with the worship of Ellamma,<sup>1</sup> but they do not observe the cult of Mātangi, the goddess of their Mādiga cousins, and do not, like them, dedicate their daughters as Basavis

Mādigas.

The Mādigas, or leather-workers of the Telugu-Kanarese country, according to the Census Returns, are confined to Hosūr Taluk, but, as already stated, it is not unlikely that many of them have been included among the Chuckleis The Telugu and Kanarese sections may not intermarry, and each section is divided into three sub-castes, according as they use an eating dish, a basket or a winnow to hold the food consumed at the common meal (*buva*) at marriage<sup>2</sup> Their *purōhita*, known as Jāmbavas, are permitted to take to wife the daughters of the other sub-castes, but may not give their daughters in marriage to any but Jāmbavas, an interesting custom, as instances of hypergamy are rare in South India, except on the Malabar Coast Mādigas have their own mendicant sub-castes, Dakkulus, Māstigas, Māchālas, etc Their religion is characterised by the cult of the goddess Mātangi (see p 119), and by the consecration of an unmarried girl as an incarnation of that goddess Māri-amman is also venerated by the Mādigas, and her worship is accompanied with an elaborate buffalo sacrifice There is a traditional connection between the Mādigas and the Gollas, Mutrāchas and Kōmatas<sup>3</sup>

<sup>1</sup> Vide p 119 *supra*.

<sup>2</sup> They are called respectively (1) Tale-Buvamu-vāllu (Tel), Taniga-Buvada-vāra (Kan) (dish), (2) Gampa-Buvamu-vāllu (Tel) Hedige-Buvada vāra (Kan) (basket) and (3) Chātla-Buvamu vāllu (Tel), Mōra-Buvada-vāru (Kan) (winnow) (vide F.S.M., XVII, p 5) In *Castes and Tribes*, Vol IV, p 315, six endogamous sub-castes are given

<sup>3</sup> Excellent notices of the Mādigas are given in *Castes and Tribes*, Vol IV and in F.S.M., No XVII

# CHAPTER IV

## AGRICULTURE AND IRRIGATION

AGRICULTURE—Staple Crops—Dry and Wet—Seasons—Mixed Crops—Rotation—  
 Implements—Manures—Protection—Threshing—Storage—Hill Cultivation.  
 CHIEF CROPS—I IRRIGATED CROPS—Paddy—Wheat—Sugar cane—Coco nut—  
 Areca nut—Betel vine—Plantains II UNIRRIGATED CROPS—(a) CEREALS  
 —Ragi—Kambu—Cholam—Minor Cereals (b) PULSES—Horse gram—  
 Dhall—Arhar—Other pulses (c) OIL SEEDS—Gingelly—Castor—Ground  
 nut—(d) CONDIMENTS ETC—Chillies—Coriander—Other Condiments—Vege-  
 tables (e) SPECIAL PRODUCTS—Tobacco—Cotton—In ligo—Coffee—Tea—  
 Rubber—Aloe—Hemp (f) FRUIT CULTURE—Mangoes—Inareling  
 IRRIGATION—Major Works—Minor Works—Turns—Baling—Auttas—Bar  
 Project—Pudukondapuram—SCHEMES—Havari Project—Codemalai—Krisi-  
 nagiri—Muram in halli—Tula halli—Bale Talav—Minor Schemes  
 AGRICULTURAL ECONOMY—Census Returns—Rent Toll—Rents—Sale values—  
 Land Transfers—Waste—Wages—Credit

THE chief food grains in the District are ragi and kambu. Ragi is by far the most important crop in Hosur Taluk. In Taluk Firkā it covers 85 per cent of the total area cropped. It also takes precedence of kambu in Dharmapuri and in the southern half of Uttankarai. In Krishnagiri however, in the northern half of Uttankarai, and in Salem it yields the first place to kambu. In Attūr ragi is slightly ahead of kambu, but in Tiruchengōdu kambu covers over half the area cropped. Obōlam (*Sorghum vulgare*) is of importance in the Talaghat taluka. 'Other cereals' are largely grown on the poorer soils, chief among them being sīmai and tenai. Pulses, conspicuous among them being horse gram cover about one fifth of the cropped area in the Baramahal and Balaghat taluks and in Omalur. They are rather less important elsewhere, falling to a little under 10 per cent in Salem and Attūr. Lastly in Dharmapuri Taluk gingelly is extensively grown. The subjoined statement<sup>1</sup> shows at a glance the relative importance of these crops as compared with the area under paddy.

AGRICUL-  
 TURE  
 —  
 Staple Crops

<sup>1</sup> Percentage of the total cropped area (including wet lands) in Fasil 1320 (1910-11) in the Taluks of

Grain	Salem	Omalur	Tiruchengōdu	Attūr	Krishnagiri	Dharmapuri	Uttankarai	Hosur
Paddy	10		2	16	11	10	7	8
Ragi	10	21	6	12	17	3	20	50
Kambu	18	21	51	1	-	12	15	6
Cholam	12	4	2	11	1	3	6	2
Other Cereals	10	19	5	25	14	18	2	
Pulses	9	23	10	10	19	19	1	11
Gingelly		2	1		6	11	2	6



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Dry and Wet.

Salem District, as at present constituted, is essentially a "dry" District		Exact accounts for Mitta villages are not forthcoming, but the statistics of Government villages afford a fair index of the relative proportions of dry and wet. The percentages of wet and dry land under occupation in ryotwari villages are given in the margin. Āttū is the best watered Taluk and Ūttankarai the driest.	
	Wet	Dry	
Salem	6	94	
Tiuchengōdu	5	95	
Āttū	12	88	
Ūttankarai	4	96	
Dhaimapurī	7	93	
Krishnagiri	9	91	
Hosūr	7	93	

The distinction, however, between "Dry" and "Wet" crops is not inflexible "Dry paddy" is cultivated on a small scale all over the District where suitable conditions prevail, and in Mēchēri Firka plantains are cultivated without irrigation. On the other hand, rāgi, kambu, chōlam, gingelly and castor are cultivated on lands irrigable by wells, tanks and channels, and tobacco may be either rain-fed or irrigated. Though a much larger return is realised under irrigation, rain-fed paddy, plantains and tobacco are usually considered superior in quality.

Seasons

Roughly speaking, the agricultural year may be divided into three seasons, (1) the dry season from January to mid April, (2) the early rains (inclusive of the mango showers and the south-west monsoon) from April to September, and (3) the later rains, (north-east monsoon) from September to December. The break between the two monsoons is variable in its duration and in the time of its occurrence. In the Talaghāt and Bāramahāl each monsoon has its appropriate cultural operations. In the Bālāghāt, however, there is a tendency to merge the two seasons into one; the early showers are utilised for the preparation of the soil, sowing is deferred till the end of July or August, and the crops are matured by the north-east monsoon. Hence Hosūr Taluk is more dependent on the south-west than on the north-east monsoon, and if the latter is protracted the crops are spoiled.

Mixed Crops

An interesting feature in the agriculture of the District is the practice of mixing the crops grown on unirrigated lands. Two systems of mixed cultivation are in vogue, one is to scatter mixed seed broadcast, the other to plant it in parallel furrows (*sāl*) about 4 feet apart, the intervening space being occupied by one or other of the staple food grains. By sowing a short crop and a long crop together, both space and labour are economised without exhausting the soil. The short crop matures in three or four months without being cramped by the slower growing long crop, and after the short crop is reaped, the long crop has time and space to mature.

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TIAN

(a) The broadcast system is seen to perfection on the Kollimalais, where, on the richest fields, in a good season six or seven kinds of grain, (among them ragi, castor, dhall, samai, tenai, avarai and mustard) can be seen growing together in one rank tangle, aptly described as a "riot of contending crops" I know where the mixture is not so varied. In Hosūr a favourite mixture<sup>1</sup> is ragi and mustard in the proportion of 99 : 1, or ragi, mustard and tenai in the proportion of 200 : 1 : 1. In Tiruchengōdu Taluk kambu is sometimes mixed with gingelly and sometimes with cotton.

(i) Under the furrow system the mixed seeds are either dibbled or sown with the subsidiary or single seed drill (p. 209). The chief bye-crops so grown are avarai in Hosūr, dhall in the Baramahal and castor in the Talaihat, but all three are grown throughout the District, not infrequently together in the same furrow. In Hosūr the usual practice is to sow *sāls* of avarai, wild gingelly and kiki cholam in fields in which ragi and mustard have been sown either broadcast or with the multiple seed drill, the crops being harvested in the following order—(1) kiki-cholam (2) mustard (3) ragi, (4) wild gingelly (5) avarai. The main crop is most often ragi, but dhall is grown in rows in fields of kambu or of samai, and in Hosūr dhall and malla cholam (mixture) are grown in rows with black paddy between them, dhall and castor in rows with ordinary gingelly between them, and wild gingelly in rows in fields of black gram. Usually all the seeds are sown simultaneously, but sometimes the *sāls* are sown a month in advance of the main crop. If the season be favourable, horse-gram can be sown between the *sāls* as a second crop after the ragi is reaped and it is ready for harvest about the same time as slowly maturing castor or dhall.

Except in Attūr Taluk the riots have not developed the principles of rotation very far. In good seasons the best dry lands bear a double crop the favourite second crops being horse gram, samai or ground nut. Horse-gram follows kambu, ragi, gingelly or samai. Ground nut does well after kambu and samai after ragi, gingelly or kambu. Gingelly is also followed by green gram or varagu. In Ōmalūr Taluk ragi or kambu is sown, in fields irrigable by baling in June or July, and reaped in November, and is followed in December by irrigated cholam.

In Attūr Taluk the wet lands under the Sweta nadi ordinarily bear five crops in two years and the rotation is judiciously

<sup>1</sup> The mixed seeds are however usually sown in Hosūr Taluk by the ordinary seed drill (p. 208) and broadcast land sowing is only used on about 10 per cent of the area cropped.

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selected. For instance, in the first season the ryots raise, in turn, paddy, irrigated gingelly, and kambu, the gingelly being sown late in Tai (early February), and harvested late in Chitturai, or early in Vayāsī (May), the kambu follows later in Vayāsī (early June) and is reaped in Ādi (late July). The second year's paddy crop is sown late in Ādi (early August) and, after it is harvested, the cultivation of rāgi begins in Vayāsī (May-June) to be cropped in Āvanī (August-September). The third year's paddy is sown in Kārtigai (November-December) and harvested in Pangunī or Chitturai (April), and this is followed early in Vayāsī (late May) by a mixed crop of kambu and indigo, the former harvested in Ādi (July-August), and the latter in Āvanī or early Purattāsī (late August to end of September). This is followed by a fourth paddy crop, and then a crop of kambu, and so on with endless variety.

Implements

In the Talaghāt the implements of husbandry are of the type common to most Tamil districts, and include the ordinary wooden plough (Tamil = *kalappai*, Telugu = *madaka*, Kanarese = *nēgilu*), the hand-weeder (Tamil = *kalai-kottai* or *pillu-vetti*, Telugu = *chalrapūa*), the common hoe (Tamil = *manvetta* or *mammatti*, Telugu = *saniha*), the crow-bar (Tamil = *kadappārai*, Telugu = *gadāri*), the pick-axe (the English word is adopted with the vernacular *pikkāsu*, Telugu *guddali*), the heavy bill-hook (Tamil = *koduwāl*, Telugu = *matsu*) for lopping branches, the *akkai uvāl* for hacking at thorns and prickly-pear, the saw-edged sickle (Tamil = *karukkaruvāl*, Telugu = *kodavali*) for reaping, the ordinary agricultural knife (*aruwāl*) and the hooked knife (*lokki*), attached to a long bamboo, for snicking leaves and twigs from trees to feed the flock. For levelling wet lands after ploughing and before sowing or transplanting, the ordinary plank (Tamil = *parambu*, Telugu = *asanu-tōlē-māsu*) is used throughout the District.

The ryots of the Bālāghāt use several implements which are unknown to those of the Talaghāt. The *palaki* is a kind of harrow, used for levelling the ground after ploughing. It consists of a beam about 4' or 5' long, set with ten or twelve wooden teeth, like a large rake. To it is attached a long bamboo, to which a pair of bullocks are yoked. The *gorru* (Kan = *hūrige*, Tamil = *sadarh-lushāl*), is a seed-drill or drill-plough. It consists of a transverse beam, pierced at equal intervals by 10 or 12 hollow bamboos, which unite at the top in a wooden bowl or hopper. The lower ends of these bamboo tubes are jointed into other tubes, which project 3" or more below the beam. The ends of these projecting tubes are cut diagonally, so that when the beam is drawn along the ground by a pair of bullocks, they serve at once to make the

furrow, and introduce the seeds with which the bowl or hopper is fed. Sometimes a subsidiary tube and hopper are affixed to the extreme end of the beam, or dragged behind the seed drill by means of a cord 3 or 4 long, attached to the centre of the beam for the purpose of sowing a *sal* or row of pulses. Occasionally the *sal*s are sown by a plough with a single tube and hopper attached. The *gunṭala*, or weeding plough<sup>1</sup>, consists of a beam fitted with from 1 to 6 iron teeth, each tooth about 2 wide, with about 1 between them. The beam is drawn like a plough by bullocks over the ground, the teeth pointing somewhat forwards, and not straight down like a rake. This operation leaves the ground perfectly clean except where the drills have deposited the seed. For hand weeding the Hosūr ryots use not the *lalai lottu* of the Talaghat but an instrument called *doladu para* (kan = *orerare*, or Hind = *lurpa*), something like a narrow shoe last in shape, shod with a broad flat piece of iron at the toe and pierced with a slit at the instep to admit the fingers into a sort of hilt. The instrument thus grasped is exactly at the proper angle to the ground and the weeders, holding this in the right hand work down between the drill loosening the roots with the *doladu para* and pulling up the weeds with the left hand. Balaghat farmers also use mallets (*Tam lottappuli*, *lei lodatalu*) for breaking sods by hand, and to make the ground even a hurdle (*etta*) with its underside covered with thorns and twigs is sometimes drawn over the fields.

In the Bāramahāl the implements used are mostly of the Talaghat type, but the *palali*, *gorru*, *gunṭala* and *doladu-para* are by no means unknown.

In the Talaghat and Bāramahāl the favourite mode of manuring land both wet and dry is to pen cattle or sheep on it. Green manures of several kinds (see p. 256), are used for wet lands. One of the most valuable of green manures is indigo, but its use is confined to Aitūr Taluk. In the Balaghat the penning of cattle and sheep is comparatively rare, the ryots preferring to use their cowdung in the form of *brattis* as fuel. Their household and farm yard refuse, street sweepings, ashes, etc., they store in pits just outside the village. These pits are about 8 or 10 square and 6 deep, and there are generally a couple of rows of them. Each household has its own pit, and no ryot dare pilfer from another's pit. The pit system has its own advantages, for the manure is protected from sun and wind, and its fertilising properties are improved by the retention of moisture. Tank bed silt is used

<sup>1</sup> Also called *gunṭala* or *gunṭura* and in Kanarese *kunte*.

CHAP IV. throughout the District to improve the soil of both dry and wet  
 AGRICUL- fields, and in some localities pig-dung, purchased from Oddas, is  
 TURE highly valued

Protection of  
 Crops

The ryot has to protect his crops against the depredations of beasts and birds, and also against the Evil Eye. On the hills, and in the neighbourhood of forest reserves, fields are frequently fenced with thorns and cut scrub, but fencing is usually dispensed with elsewhere. Wild pigs are most destructive of *rāgi*, *kambu*, and *sāmai*, but it is said they will not touch horse-gram or gingelly, hence, for fields subject to their inroads, the latter crops are preferred. Birds are scared by clappers, and on the hills it is the practice to suspend to a long pole a bell or inverted kerosine oil tin, with a slip of wood inside it attached to a winnow in such a way that it rattles with every puff of wind. A similar purpose is served by tying to a tall pole a dead crow, a strip of blanket or cloth, or a dried plantain leaf, which flaps in the breeze. Throughout the District large pyramic figures of straw or rags, with outstretched arms, and an inverted chatty for a head, are to be seen in the fields, their function being apparently, partly to scare birds, partly to avert the Evil Eye, and partly, as in ancient Greece and Rome, to induce productivity. The Evil Eye is also averted from the crop by decorating all conspicuous rocks and boulders with white discs or grotesque white figures, or whitewashing them altogether. Whitewashed chatties, with or without black spots, or palmyra leaves stuck in the ground points uppermost, are equally efficient, and occasionally the skull of an ox on top of a post serves the same purpose. In short, judging from the precautions taken, the Evil Eye is the worst danger the ryot has to contend with.

Threshing.

The processes of threshing are similar to those of adjoining districts. Paddy, and other grain which is readily detached from the stalk is first of all tied into small bundles and beaten by hand (*lu-adi*) on the threshing floor. It is then thrown loosely into heaps and beaten with sticks (*kōl-adi*). This process is often applied to pulses, gingelly and other pod-seeds. The most thorough mode of threshing, however, is to tread it out with oxen, and this method is applied to almost all grains, especially to those which, like *rāgi* and *kambu*, are difficult to extract.

Storage.

The Talaghāt ryots store their grain in little cylindrical granaries with a conical roof. These are built on stones, across which beams are laid. Above the beams are thorns, then *kambu* stalks then mud plaster. The roof is thatched with *kambu* stalks, or sometimes with palmyra leaves. The walls are of dhall stalks, plastered inside with mud. The granaries are sometimes divided inside into four compartments by mud partitions, which cross at

right angles. Access to the interior is obtained by an opening in the conical roof. Similar structures are used in the Biramahil. In the Bilighit grain is often stored in gigantic jars of earthenware (*tonbis*). A distinctive feature of the Bilighit and the Northern and Western Biramahil are the *riga* pits (*pullirams*), which are excavated in the rubbly subsoil seemingly impervious to damp, they usually have a small manhole on top are some 8 or 10 deep, and at the bottom average 16 wide, the bottom being flat and the walls and top forming a dome. Grain stored will remain for many years without spoiling, but it is dangerous to enter a pit till it has been properly ventilated on account of the carbon dioxide which is apt to accumulate within. These pits are less used than formerly, partly owing to so many villages being depopulated and partly owing to the facilities created by railways and roads for disposing of the surplus produce of a good harvest.

Cultivation on the hills differs but little from that of the plains so far as dry crops are concerned. The Malayalis of the Shevaroyis are extremely slovenly in their methods they are in fact demoralised by the good wages offered in coffee estates, and they often leave their own fields fallow, and work on the estates instead. However, and especially on the Kollimalais, cultivation is scrupulously clean and on the best lands finer crops are grown than can be seen anywhere on the plains. The fields have to be carefully trenched, and the cost of trenching is expressed in terms of grain. A sharp distinction is recognised between *ulatu lada*, or land which can be ploughed and *lattu lada*, or land which can only be cultivated with a hoe.

Hill Cultivation  
(1) Dry

Wet cultivation is to be found only on the Kollimalais (2) where some 500 odd acres are classed as wet. Some of this *nanyai* is situated at a very high level and depends for its moisture on the water which oozes from the hillside some lies in the hollows of the valleys where the drainage from the higher levels forms a waterlogged morass, and occasionally, at still lower levels, where the drainage water emerges from the quagmire and cuts its way through firmer soil the streamlets are dammed, and little channels are dug to conduct the water to strips of stream-side paddy flats. The high level *nanyai* is fairly firm and most of it can be ploughed. The swampy low level paddy flats are often full of honey pits in which the cultivator sinks up to his armpits or even to his neck. ploughing is impossible, and, in order to transplant seedlings, the labourer must sit on a plank. Two crops are sometimes grown on lands that can be ploughed, but the low level *nanyai* is more retentive of moisture, and single crop in those fields yields more than a double crop at higher levels.

CHAP. IV.  
CHILL CROPS.  
I IRRIGATED.  
Paddy.

The area under paddy cultivation in Tēch 1320 was a little over 180,000 acres, of which about 102,000 lay in the Talaghāt and nearly 63,000 in the Bāramahāl. Salem had the largest area, with over 43,000 acres. Āttūr came next with nearly 30,000. Then followed in order, Dharmapuri (26,000), Krishnagiri (23,000), Tunchengōdu (21,000), Hosūr (15,500), Ūttankarai (13,400), and Ōmalūr (8,000 odd).

The methods of paddy cultivation in Salem District do not differ materially from those of the districts adjoining. There is a similar bewildering list of different varieties, a similar general classification into long-crop and short-crop paddies, and similar puzzling diversities of method and of seed-time and harvest in different localities. Theoretically there are three seasons for cultivation — (1) Right Season, also called *Jālārād* — Vayāsī, Āni and half of Ādi (from the middle of May to the end of July), (2) Middle Season, the latter half of Ādi with Āvani and Purattāsī, (from the beginning of August to the end of the first half of October), (3) "Hot Weather". Kārtigai, Mārgalī and Tai, (from the middle of November to the middle of February), the harvest being in the dry season. The month of Arpaṣi (October-November) is expressly excluded, and paddy cultivation in that month is proverbially unlucky. Again, paddy may be raised (1) entirely by irrigation ("wet" method or *ēṭṭu-kāl*), (2) partly by irrigation and partly without it ("mixed" method or *puzhudi-kāl*), and (3) entirely as a dry crop. Again, paddy is sometimes sown broadcast, and sometimes transplanted, sometimes the seeds are sown "dry", and sometimes they are vetted first.

Long-crop paddy is ordinarily called *sambā*, and matures in from 5 to 8 months; short-crop paddies are classed as *kār* (four months) and *kuruvar* or *kōru* (three months). Usually the *kār* or *kuruvar* crop is the earlier crop, being cultivated in Chittirai or Vayāsī (April to June), and the *sambā* crop is planted from Āni to Āvani (June to September)<sup>3</sup>. In the Talaghāt, hot-weather *kār*

<sup>1</sup> See *Trichinopoly District Gazetteer* (1907), pp 132-6, *South Arcot District Gazetteer* (1906), pp 115-7, *Mysore Gazetteer* (1897), Vol. I, pp 131-144, *North Arcot District Manual* (1895), Vol. I, pp 260-2, *Coimbatore District Manual* (1887), pp 214-6.

<sup>2</sup> Much of what follows is taken from a treatise on Paddy Cultivation in the District by Mr. C Venkatāchārī of Kadattūr.

<sup>3</sup> In Salem and Ōmalūr a *kār* crop is sown in Chittirai or Vayāsī (April to June), and harvested in Āvani (August-September), the second crop (*sambā*) is sown in Āvani or Purattāsī (September-October) and harvested in Mārgalī or Tai (December-February). In Āttūr the seasons are different, a first crop, either *kār* or *saḍa-samba* is sown in Ādi (July-August), and harvested in Mārgalī (December-January), and a second (*kār* or *kuruvar*) is sown in Tai (January-February), and harvested in Vayāsī (May-June), this of course being possible only in cases where irrigation is supplemented by wells.

is known as *Masi kār*, and in the northern Bāramahāl the *kār* crops are distinguished as *muklār* and *pīllār* (fore *kār* and after *kār*), the latter being, like the *Masi lār*, sown in Mārgalī. *Kururār* crops are sown about a month earlier than *lār* crops, and mature rather more rapidly.<sup>1</sup> Only under exceptionally favourable conditions such as exist under some of the best irrigation sources of Āttur, Tiruchengōdu and Sālem and under the Pennāyār, can two crops of paddy be raised in one season.

Various kinds of "dry" paddy, under the general name of *pu hudi nel*, are grown to a limited extent in all the taluks. On the Shēvarōys it is sown in Chittrai and matures in 1 month, in Āttūr it is sown (usually in saline soils) in Adī (July-August), and requires 8 months, in the Bāramahāl it is sown in Vayāsī or Anī (May-July), and harvested in Mārgalī or lār (December-February). In Hosūr there are two varieties. (1) *Peddu lāru radlu*, a 6 or 7 months crop, is sown on black sandy soil so situated that it retains moisture for some months after the rains have ceased. It is also sown in wet lands in June, when there is no water in the tanks, and is irrigated when the crop is 3 months old. (2) *Nalla-radlu* or "black paddy," is purely rain fed and does not depend on subsoil moisture. It is also a 6 months' crop and is sown like *Bairu radlu* in April or May. Both varieties are sown broadcast, and are weeded 2 months after sowing, the weeding being repeated once or twice, at intervals of a month. The rice of both kinds, when cooked, is of a reddish colour and is much esteemed by Brahmans, and both kinds are much in demand for the manufacture of *arūl* (pounded rice) in Dharmapuri and Krishnagiri.

Wheat (*Triticum sativum* = *godumai*) was cultivated in the time of Read in small quantities on the 'Tingrecotta Hills' (Chitteris) and the exclusive privilege of buying up and selling the crop was farmed out by Government. At present it is a crop of very little importance, only about 300 acres, mostly in Sālem Taluk, being cultivated, as a dry crop on the Shēvarōys, and under well irrigation on the plains.

Sugar cane (*Saccharum officinarum*) is a crop of small importance, the area totalling about 2,300 acres, scattered throughout the District. It favours black clays and black loams, and, as it

<sup>1</sup> *Aruvathām* (8 months) *kururār* so called because it matures within 80 days of transplant.

<sup>2</sup> Also round Ponnāram where two and sometimes three crops of *pīlan eamla* are sometimes raised in a season each crop being four months on the ground. The first crop is sown in Vayāsī or Anī and the second in Kartigai or Mārgalī.



CHAP IV. exhausts the soil two crops should not be raised on the same ground  
 CHIEF CROPS in consecutive years

Coco nuts Coco-nut Palms (*Cocos nucifera*) are estimated to cover nearly 9,000 acres, of which about 3,700 are in the Bāramahāl, and about the same area in the Talaghāt. Kṛṣṇanagiri Taluk stands first with over 2,500 acres, Ōmalū next with 1,700 acres, and Hosūr third with 1,400 acres. Local varieties reported are *senna pāttanam*, *serinnā*, *seizalanū* *kēvulī-pāttanam*,<sup>1</sup> but the kind almost universally cultivated is the common green variety.

Areca nut Areca-nut, (*Areca catechu* = Tamil *pāḷku* or *hamugu*, Telugu, *zalka* or *pōḷā*), covers about 2,200 acres, of which about 1,000 are in Hosūr Taluk, (chiefly in Denkanī-kōṭa and Talī Firkas), and nearly 900 in Āttūr. Though the area under cultivation is insignificant, the crop is most lucrative. Areca-nut requires a perennial water-supply, and is not usually manured, but in Āttūr Taluk castor-oil *pūnāk* and pig-dung are sometimes applied, the quantity being one measure<sup>2</sup> per tree in the 4th and 5th years, and one or two *vallams*<sup>3</sup> after the fifth year. Sometimes the seeds are sown in nurseries (located in a betel-garden, for preference), and planted out after three, or, in Āttūr, six, months. Sometimes transplanting is dispensed with, and the seeds are sown on the site selected for the garden. In the north the plants should be about 6 feet apart, or about 1,000 per acre, in Āttūr 8 feet apart or from 600 to 650 plants per acre. In Āttūr sowing takes place in Arpisi or Kāntigai (October-December), in the north during or after the Makha rains (August). It is customary to grow areca-nut on land previously cultivated with betel-vine or paddy, but it may also be grown on virgin soil, provided that plantains are planted a year beforehand to ensure shade. When a betel-garden is selected as a site for an areca-nut tope, the latter is sown about 2 years before the betel-vine is expected to die out, and the vines are afterwards replaced by plantains. A few fruit trees (orange, lime, guava, jack, etc.) are often planted in the garden, which is protected from the wind by a fringe of coco-nut palms. Before sowing areca-nut, the ground is loosened to a depth of 18', and the clods are broken with a short club. If the soil is very heavy, (and areca-nut prefers clayey soils), the land is subjected to a preliminary ploughing. It is then flooded, and the seeds are sown in the damp earth. In Hosur Taluk it is believed that the Goddess Gauramma takes up her abode in areca-topes, and she

must be propitiated by the sacrifice of a sheep or goat before the crop is harvested

CHAP. IV  
CEREAL CROPS  
Betel vine

The area under betel vine (*Piper betle*) is a little over 1 100 acres of which nearly 400 acres lie in Hosūr Taluk and most of the rest in Dharmapuri, Krishnagiri and Salem. In the early days of British rule the right to cultivate betel was licensed and farmed out by Government.

The two chief varieties of betel are distinguished as (1) white (*vellai lodi*) and (2) black (*karun lodi*). The former is commonest in the Baramahal the latter in the Balaghāt. Other varieties are (3) *lalpūra* or *lalpūra lodi*, (said to be a variety of *vellai lodi*) (4) *joligai* (an inferior variety) and (5) *parala lodi*. *Vellai lodi* is also known in Dharmapuri as *sallara lodi*.

Betel is grown on clayey soil on which paddy has been previously raised and previously cultivated with sugar cane or plantains should be avoided. The presence of lime in the soil is considered favourable to growth.

The area covered by plantains totals about 1 800 acres, of which more than half lie in Hosūr (340) and Omalur (437). The varieties most commonly grown in the Talaghāt are (1) *rastali*, a rather insipid fruit some 4 to 1½ in length, (2) *nivaram* sometimes described as a variety of *rastali*, (3) *monthan* a big thick fruit as much as 7 long and 3 thick and (4) *samba valai* said to be a variety of *monthan* but sweeter and more wholesome. Less common are (5) *pachai nudam*, in size intermediate between *rastali* and *monthan* and green when ripe, (6) *utiram*, similar in size to *pachai nudam* but red when ripe, (7) *mada valai*, also called *payan*, about the same size as *pachai nudam*, (8) *pū valai* or *sugantham* a cheap variety about the same length as *rastali*, but more slender, (9) *nandu lalai*, a smaller fruit about 3½ in length, (10) *nandan* (rare), (11) *nilangam* (rare).

The following varieties are reported from Hosūr Taluk — (1) *yalaki* (Kan), *sugantham* (Tel) but apparently not the same as the *sugantham* of the Talaghāt it is described as a small slender fruit light coloured and of good flavour with from 80 to 120 plantains to a bunch, (2) *puttu* a short thick fruit light coloured or yellow according to soil, valued for flavour and also for medicinal purposes especially for internal fever, bearing about 80 to 120 plantains to the bunch, (3) *pabba* (Tel), *yelai* (Kan), *lāy* (Tam), a large green fruit of good flavour, with about 40 to 80 plantains to a bunch, (4) *chandra*, the *seivalai* of the Tamils a large red fruit of delicate flavour yielding once in 3 years, it bears from 60 to 120 plantains to the bunch, rare, (5) *raja* a large yellow fruit of excellent flavour, 50 to 100 plantains to the

CHAP. IV.  
CHIEF CROPS.

bunch, rare, (6) *rasa*, similar to *sugantham* and valued as medicine; very rare; (7) *nallarati* (Tel), the *karu-vālai* of the Tamils, a very small fruit, slightly acid in taste and of dark colour, bears from 200 to 400 plantains to the bunch; called also *thoranti* from the thickness of its stem, (8) *būdu* (Kan), *būdadhī-arati* (Tel), an insipid fruit, grown chiefly for its leaves, bears 20 to 50 plantains to the bunch; (9) *madhurangi*, (said to be the same as the Tamil *monthan*), a large fruit of indifferent flavour, used as a vegetable, bears from 50 to 100 plantains to a bunch; (10) *yēnuga* (Tel), *gubbarati* (Kan), *yānai* (Tam), Anglice “elephant”, so-called from a fancied resemblance which its bunches bear to an elephant’s trunk; grows to a height of about 3’ only, the bunches, which carry from 100 to 200 plantains each, touching the ground, fruit small and of indifferent flavour.

Plantains are usually planted in Tai, Ādi, or Chittrai, and the crop is gathered from 12 to 18 months after planting. The plants are allowed to continue for three years, after which a change to another crop is desirable.

Mēchēri Firka is noted for its rain-fed plantain cultivation. The varieties so cultivated are *monthan*, *navaram*, *nandam* and *nīlangam*. The site selected is usually the gently sloping flank of some low plateau; the slope is crossed by strong artificial ridges of stone and mud, which temporarily obstruct such rain-water as may run off the higher ground. There is no particular month for beginning this cultivation. The land is ploughed 8 or 10 times after a shower, and pits are dug 6’ to 8’ apart, and 1’ or 1½’ deep, so that the entire root may be embedded flush with the surface. A heavy rain is then awaited, and after it the roots are planted and covered up with earth and manure. About 400 plants are set in an acre. The first crop is harvested after the lapse of a year, and the plants are allowed to continue for three years, sometimes for more. Side shoots are lopped every three or four months.

The rocky slopes west of Pail-Nād on the Kolli-malais are full of moisture from natural springs, and advantage is taken of the fact to cultivate plantains, mostly the common *rastāli*, on the cliff side, the Kolli-malais are also noted for choicer varieties, in particular the *karu-vālai*, or black plantain, which realises as much as Rs 2 per bunch, and the big red *pattu-vālai*.

Plantains are an important item in Indian economy, the fruit, when ripe, is a wholesome item of diet; unripe plantains are boiled and eaten as vegetables. The succulent stem is also boiled and eaten by Brahmans, who consider it as a potent digestive<sup>1</sup>, the

<sup>1</sup> So potent that it will digest stone, and is therefore a valuable prophylactic against stone in the bladder and kindred troubles.

leaf and "bark" are used by the higher castes as food plates it is only the fibre that has not yet been exploited in Salem District

Rāgi, (*Echinochloa crusgalli* = Tamil *lerar* or *ariyam*) covers an area of nearly 334,000 acres, of which 136,700 are in the Barnahalli, 99,700 in Hosūr, and 97,600 in the Talaghat taluks

The principal varieties recognised in Hosūr taluk, where rāgi cultivation is a fine art, are (1) *gidda rāgi* and (2) *dodda (pedda or periya) rāgi* the former a dwarf plant characterised by short thick spikes, the latter a taller variety with long thick spikes, *gidda rāgi* takes about 4 months to mature, *dodda rāgi* from 4½ to 5 months. Each of these classes is divided into numerous sub-varieties, e.g., *tella* or *bili gidda rāgi*, a short "white" variety, *haruru* (Telugu *pasaru*) *gidda rāgi* or *haruru lambi* (yellow or green stalked), *nalla gidda rāgi* a short black variety, *tella dodda rāgi*, a tall white kind, etc. *Jen muttu rāgi* is a sub-variety of *dodda rāgi* with rather elongated and compact spikes. *Moyige rāgi* is a yellowish variety of the *gidda rāgi* type. *Kaddi rāgi* is distinct from either *dodda rāgi* or *gidda rāgi* the spikes being long but thinner than those of *dodda rāgi*. It has two sub-varieties, (a) *lappu laddi rāgi* (black) and (b) *bili laddi rāgi* (white). Measure for measure *laddi rāgi*<sup>1</sup> is heavier than that of any other variety of rāgi except *jen muttu*, the grain being small and dense while the grain of ordinary rāgi is large and less compact. *Chemma rāgi* is a term used for grain which has been moistened by the percolation of water into storage pits. In the Talaghat rāgi is roughly classed as *lattu ariyam* and *tūtal ariyam*, the former a dry crop and the latter grown under irrigation.

"Dry" rāgi in the south is usually of the short or *gidda rāgi* type, though *periya rāgi* is also grown.

In Hosūr the rāgi fields are ploughed three or four times during the rains of May and June. The first ploughing is usually done with a new plough and *pūyā* is made over the bulls and the implements of husbandry to be employed. After the third or fourth ploughing the land is well manured and the manure is then ploughed in. The manure used is sheep or cattle dung, farmyard and household refuse, and the silt from tank beds. Fifty cartloads of manure are sometimes applied to one acre of land. Then the soil is thoroughly pulverised with a harrow (*palali*). Sowing usually takes place from the middle of July to the end of August. Seed is sown broadcast or by the drill plough (*gorru*) it germinates in three days, and in fifteen days the field is green. Fifteen days after sowing the fields are hoed over with the weeding plough.

<sup>1</sup> The word *kaddi* means a small stick.

CHAP IV  
CHIEF CROPS

(*guntaka*) and hoeing is repeated a week or so later. One month after the second hoeing the fields are thoroughly weeded by hand with the *dōhadu-pāra*. A shower one month after sowing, two or three showers in the second month, when the stem and leaves are forming and a good rain in the third month to assist the formation of the seed spikes, suffice to secure a good crop. In the southern taluks the procedure is very similar, but the *palaki*, *gorru*, *guntaka* and *dōhadu-pāra* are not used, and the fields are manured by penning cattle and sheep on them, and shifting the pens from place to place, till the whole field is saturated, a process that sometimes continues for six months, from Tai to Vaiyāsi (January to June). In Salem and Ōmalūr Taluks *rāgi* is usually transplanted, an expedient exceedingly rare in dry cultivation, the seedlings are taken from the seed-bed 3 or 4 weeks after sowing, and are planted 9" apart. The ground is hoed about one month after transplanting, (or after sowing, if transplanting is not resorted to), and weeded once or twice in the second month. Throughout the District Ādi (July-August) is the chief month for sowing, and transplanting takes place after the Makha rains of Āvanī.

The crop is cut in November and December, or even later, from four to five months after sowing. It is usual, before harvest, to sacrifice a fowl or goat, to mingle its blood with boiled rice, and scatter the mixture over the fields. Sometimes the first handful reaped is sprinkled with milk or ghee. In Hosūr the stalks are cut close to the ground, and left *in situ* for four or five days to dry in the sun. They are then tied into small bundles, stacked for a month or two, and then spread over the threshing-floor, and when the stalks are thoroughly dried, the whole is trodden by cattle. The straw is then removed, and the grain is thoroughly winnowed. In the Talaghāt it is often the practice to cut the heads only, to dry them two or three days in the sun, and then store them in heaps or in a closed room. The interval between reaping and threshing is rather shorter than in Hosūr (from 15 to 30 days). The stalks are cut a week or ten days after the heads. On the Kollī-malais the stalks are not cut at all, but are bunt as they stand. *Rāgi* straw is a very important cattle fodder.

In Hosur a kind of flour known as *vada-rāgi* is prepared by first soaking the grain in water for a night, and then spreading it out to dry, by this process the grain, when ground can be easily freed from husk, and is whiter in colour than ordinary *rāgi* flour.

*Tūral-rāgi*<sup>1</sup> is the name given throughout the District for those varieties of *rāgi* which are grown under well-irrigation. *Tūral-rāgi* is sown in seed-beds, and transplanted about 20 or 30 days after

<sup>1</sup> Also called *vada-rāgi*, and in Ātur *purī-m-ādi-rāgi*.

sowing, the seedlings being set from 1 to 9 apart. It is irrigated once or twice a week, according to soil and season, and is reaped within two or three months after transplanting. Being independent of rain, *Tūralambu* can be cultivated at all seasons of the year.

CHIEF CROPS

*Kumbu* (*Perun dūm tūp hōr lūm* Hind *kūpa*) exceeds even *rāgi* in importance as a food grain being cultivated to the extent of nearly 184 000 acres, of which over 257,000 are in the Talāghat and about 115 000 in the Hāramahāli. The area in Tiruchengodu Taluk is over 162,000 acres. It is particularly a favourite grain with Kankolar weavers, who use it not only as a food but also for making *lanji* as size for weaving. On dry lands *kumbu* is grown as a first crop being sown with the rains of Vaivāsi (May-June) and harvested in about four months in Purattāsi (September-October). Some varieties, however, have different seasons. Irrigated *kumbu* is a speciality of the Talāghat where, on good soil and in a favourable season, it can be harvested in ninety days. In Attūr Taluk *kumbu* is harvested on wet lands any time between August and February.

ka lu

The chief varieties are —

(1) *Perun kumbu*, sown in Chittrai or Vaivāsi (April-June) and harvested from Adī Purattāsi (July-October). In Ōmalūr *perun kumbu* is sometime sown in Purattāsi or Arpisi (September-November), and harvested in Mārgaḥi or Tāi (December-February),

(2) *Kullān kumbu*, or *ariśi kumbu*, which matures more rapidly than other varieties, (3 to 3½ months), sown in Chittrai (April-May) and harvested in Adī (July-August),

(3) *Kaśi kumbu* or *perun kāśi kumbu* (Ani to Purattāsi),

(4) *Kommai* or *karu kottān kumbu*, sown in Purattāsi (September-October) and harvested in Mārgaḥi (December-January). Sown sometimes in a seed bed and transplanted after thirty days or so.

Other less common varieties are *lottu kumbu*, *pumudi kumbu*, and *sonāchalam kumbu*.

*Kumbu* flourishes on red loams and sands. The ground is ploughed three or four times before sowing. The manure used is the dung of cattle and sheep, and on better soils animals are penned before ploughing begins. The fields are usually ploughed a month or so after sowing, to prevent the grain from growing too thickly. *Kumbu* is supposed to exhaust the soil, and should not be grown more frequently than in alternate years on the same field. It is often sown on land previously cultivated with *rāgi*, horse gram and black gram succeed it. It is sown mixed with *nari payir*, or between rows of dhall, *avarai* or castor. In Ōmalūr Taluk, when irrigated, it is followed by *cholam*. In Attūr Taluk *kumbu* and indigo are put down as a mixed crop on wet lands in May.

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CHIEF CROPS

or June, the kambu being harvested in August or September, and the indigo in October and November. When harvested, the heads only are cut off, the stalks being left standing. In Salem and Tiruchengōdu kambu is reaped twice; after the heads which first mature have been removed, secondary heads mature, and are cut 15, 20 or 30 days later. After harvest the stalks are carefully tied into stacks, to prevent rotting in the rains. Kambu stalks are the most valued thatching material in use in the District. Superstition forbids that the heads, when cut, should be allowed to lie pointing towards the north. The heads are thrashed by driving bullocks over them as soon after reaping as the weather permits, if the weather is dry enough the heads may be thrashed on the very day of harvest. The grain is soaked with water before it is husked. The flour is prepared either as a thin gruel with butter-milk or water, or as a thick porridge with dhall, avarai or brinjal.

## Chōlam.

Chōlam (*Sorghum vulgare* = Telugu *Jonnalu* and Hindustānī *Juān*) is cultivated on over 96,000 acres, of which more than 73,000 are in the Talaghāt (Salem 28,600, Tiruchengōdu 20,000, Āttūr 17,400), and only 20,000 in the Bālamahāl (Ūttankarai, 11,200). It is both a "dry" and a "wet" crop, and its seed-time and harvest and the methods of its cultivation vary so greatly, that a synoptic treatment of the subject is hardly possible. Roughly speaking, chōlam in one form or another is being sown and harvested all the year round in various parts of the District. The chief varieties grown as food-grains are popularly distinguished as red chōlam and white chōlam. In Ōmalūr and Āttūr these are sown as a second crop on irrigable land in Mārgali (December-January), on fields previously cultivated with kambu, rāgi, pani-varagu, etc., and reaped four months later in Chittirai (April-May). It should be irrigated once in from 4 to 7 days. In Tiruchengōdu, Panguni (March-April), Vairāsī (May-June) and Arpasi (October-November) are said to be the months for sowing, in Salem, Pūattāsī (September-October). Black chōlam (*kāru-chōlam*) and *kākhāy* or *talai-irichān-chōlam* are invariably rain-fed, and are grown for fodder rather than for grain.

The *kāki-chōlam* (also called black or *kari-chōlam*) of Hosūr Taluk is likewise grown for fodder, it is usually planted along with mustard, wild gingelly, avarai, etc., in rows in rāgi fields; it is said to differ from the *kākhāy chōlam* of the Talaghāt. *Makka-chōlam* is not chōlam at all, but maize (*Zea mays*), a crop of small importance in the District, covering less than 400 acres. When ripe for harvest, chōlam is cut close to the ground, and the grain is trodden out by bullocks from 3 to 8 days after cutting, it is then dried in the sun for 2 or 3 days and stored in granaries.

When required for use, the grain is moistened by sprinkling water over it and then pounded in a pestle and mortar. The stalks and husks are used for fodder. CHAP. IV  
CEREAL CROPS

Minor cereals, of which the chief are (1) *ammi*, (2) *varagu* (3) *kurai* are of less of no mean importance in the agricultural economy of the District. Though the yield per acre is small, and the grain is not nutritious, the cost of cultivation is trivial, the growth rapid and the crop hardy. Hence a large area of poor soils can be cultivated with *ammi* and *varagu* which otherwise would be left waste, the ryot stands to lose very little in cost of seed and labour, and he may, if the season is favourable realise a crop of grain and straw that will suffice for a year's domestic requirements and enable him to dispose of his more valuable products for ready cash. Minor  
Cereals

The most important pulse is horse gram (=Tamil *kolli* = Hindustani *jalli*, *Dal berabaru*). In the Talahat it covers over 96 000 acres in the Baramahal 106 000 in the Balighat a little over 27 000. "Hatter do or' your wife" runs the proverb, 'than fail to sow gram on waste land'. Its power of maturing, with very little rain, and after it has got a fair start of soil setting, almost solely on the dews of January render it invaluable as a second crop. It flourishes on relatively poor soils on richer soils or under heavy rains it runs to leaf and the flowers are few. It is usually put down in September or October as soon as *ambu*, *ammi*, or *gingelly* is harvested the ground being ploughed and the seed sown broadcast, manure is not necessary. A light shower is enough to cause the seed to germinate, and a few more showers are required when the leaves are forming dew does the rest. The harvest is in January or February or even March, about four months after sowing. The plants, when mature are pulled up by the roots, and dried for ten days or so and are then trodden by cattle. The leaves and pods are valued as fodder. Horse gram is eaten by the poorer ryots of the Baramahal especially when there is a shortage in the ordinary food grains. Horse  
Gram

Dhall or red-gram (*Cajanus indicus* = Tamil *tuvani*) comes next to horse gram in importance. It covers an area of nearly 19,000 acres of which nearly 10 000 are in the Talahat over 8,000 in the Baramahal and about 1,000 in the Balighat. Krishnagiri is the chief dhall growing taluk with a total of nearly 6 000 acres. Dhall is usually grown in rows 1 apart in the rice fields of the Baramahal and Talahat, in the Balighat it is sometimes associated with *gingelly* (p 207). It is a seven-month crop, sown in *Ani* (June July) and harvested in *Tai* (January February). It is a kist-paying product after reaping it is stored in the pod, and broken and sold in instalments as the Dhall



CHAP IV  
CHIEF CROPS  
Avarai

market suits The stalks are used in Salem Taluk for the construction of small rat-proof granaries

Mochai or avarai (*Dolichos lablab*) is one of the most valued catch crops of the Hosūi rāgi fields, and is sown in rows, sometimes with castor and mustard, its leaves are said to fertilise the soil. It also thrives on the Shevaroy's and Kolli-malais. It is sown in July or August along with rāgi, the seeds being dibbled in, one month after the sowing, the soil is hoed over, and one month after hoeing it is weeded. Avarai is a six months' crop, its growth does not interfere with the growth of the rāgi, but after the rāgi is harvested, it begins to spread like a jungle creeper. The blossoms and pods mature with the heavy dews of December and January but the pods are not harvested while green, when the pods are thoroughly dried, i.e., by the end of January or early February, the creepers are cut and stored for a few days, after which the stalks are beaten to separate the pods, the pods are then dried separately, and trodden by bullocks to extract the beans, which are then mixed with ash, fried, split in a stone mill, again dried and separated from the husk. The split beans are then ready for consumption. Three varieties are grown (1) *Pedda-oi Erri-Anumulu* (2) *Saniga-oi Chinna-Anumulu*, (3) *Ganda-Sanigalu* or *Tella-Anumulu*.

Other  
Pulses

Among the pulses of minor importance may be mentioned black-gram (a little under 10,000 acres) green gram (about 9,000 acres) and Bengal-gram (about 5,000 acres). The cultivation of these crops fluctuates, and they appear to be declining in popularity. The chief taluks for black-gram (*Phaseolus radiatus* = Tamil *ulundu*) are Ūtankarai and Ōmalūr, for green-gram (*Phaseolus mungo* = Tamil *parhai-paynu*) Krishnagiri and Dharmapuri, and for Bengal-gram (*Cicer arietinum* = Tamil *kadalai*) Ōmalūr and Krishnagiri. The last named is often sown as a catch crop on black paddy soils, when the water-supply is insufficient for a second crop. It is sometimes mixed with onions and coriander. Black-gram and green-gram are often sown in rows (*sāls*) between other crops, but Bengal-gram never.

Gingelly, (*ellu* = *Sesamum indicum*), is a most important crop in Dharmapuri Taluk where it covers about 30,000 acres, in Krishnagiri it covers over 13,000 acres, in Ūtankarai a little over 4,000 while in the whole of the Talaghāt taluks the area does not reach 9,000 out of a district total of over 40,000 acres.

Two varieties of gingelly are grown (1) *Pē-ellu* (or *periyellu*) and (2) *Kē-ellu*.

(1) *Pē-ellu*, the less common and inferior variety, is grown chiefly in the southern taluks, and is always a dry crop. In Ōmalūr Taluk it is sown in Pangum (March-April) and harvested

in Adil (July Aug. 4)<sup>1</sup> In Attur Salem and Chitalwar it is CHAI IV  
sown in Paratt 1 (September October) and cut in Margali or CHIT CROSS  
Til (December to February), 60 days after sowing

(2) *Air ellu* is grown on both dry and irrigated lands  
In Dharmapuri and Chitalwar the seed is usually sown as a dry  
crop in the old lands Paratt 1 or Chitara (May to May) as soon  
as the soil is moist enough to allow germination. The plants  
attain a fair growth in twenty days. The crop is of proce-  
dure and if the weather does not suit, the failure is complete.  
A seed sown in the middle of May or early June as the crop begins  
to flower, but excessive damp is injurious and any irrigation of  
water is ruinous. The harvest is in Adil (May to July to  
September) 60 days after sowing.

*Irappa* 1 *Irappa* is sown in Adil 1 in May or February  
after the paddy harvest, or later on in April May or June. It  
is a safe late catch crop in Attur Salem and Chitalwar. It  
requires water generally twice by the end of June and again when  
the plants are in flower. Watering should be done in the  
morning only, and not in the evening. Generally it is sown in a  
cast and is never transplanted.

In Dharmapuri and Chitalwar at harvest time, the plants  
are pulled up by the roots but not before they are cut close to the  
ground. After drying in the sun for a week or so, the seeds are  
extracted by beating the plants with sticks or in the dried  
Talaghat talis, the plant material is usually small and the seed  
pods burst of themselves. If before the husking a snake is found  
in the heap, the whole stock is burnt for *Himlas* believes such an  
omniscient portends some fatal disaster. Mahanubhavs are less  
sensitive, and do not hesitate to digest fat by buying or selling  
the crop thus secured. Price *Himlas* sometimes derides the sale  
proceeds of snake straw generally to their gods and renounces  
gingelly cultivation for two or three years. The sacrifice of a pig  
is supposed to avert the evil influence. To avoid risks the ryots  
usually steele their gingelly in small separate heaps and put the  
leaves of *erubia* (*Calotropis gigantea*) with it as a prophylactic  
against snakes.

Very little gingelly is grown in Hoar its place being taken WHT  
by the yellow flowered *Pej ellu* or *Huch ellu* (Niger = *Gur dia* GINGELLY  
*abysinnica*). *Pej ellu* is grown as a catch crop with rice, castor or  
dhall and is invariably sown in furrows. It is hardy, and

<sup>1</sup> In Omaler Taluk *Irappa* which is the variety usually cultivated is  
a medium but rarely sown in Paratt 1 (September October). *Air ellu* on  
the old land is sown only in Paratt 1 and rarely in Tanjuni (March  
April). Very little *Kar ellu* is lower sown in the Taluk.

CHAP IV  
CHIEF CROPS

## Castor

thrives on poorer soils, red sands, and loams. It is a three months' crop, sown in May or June, and reaped in August or September. It is cultivated mostly in the Hosūr and Kela-mangalam Firkas.

The castor-oil plant (*Ricinus communis* = Tamil *āmanakku*, also called *muttu-kottai* or "pearl seed") is grown all over the District, usually as a by-crop in fields of rāgi or kambu. It is especially important in the Talaghāt, where it takes precedence of dhal and mochai as a kist-bearing crop. The estimated area under castor in Fash 1320 was over 26,000 acres, of which 14,000 lay in the Talaghāt, 9,000 in the Bāramahāl and 3,000 in the Bālāghāt. Tiruchengōdu is the chief castor-growing taluk, with an area of 8,500 acres. Ordinarily it is an eight months' crop, being sown from Āni to Āyani (June to September), and harvested from Tai to Panguni (January to April), but the period of growth varies with locality and season.<sup>1</sup> In the rich soils of Pancha-palli, Anchetti, and Andēvana-palli, of Denkanī-kōta Division, it grows to a man's height in a couple of months, and when mature, it forms a small tree 12' to 15' high. The crop does not require constant rainfall, but a few showers are necessary at the time of flowering. The crop is harvested in instalments.

After picking, the seeds are dried for 15 days, and are then beaten, sometimes with brickbats. The stalks, which are valued for fuel, are often left standing till the following cultivation season begins. Two varieties are grown indiscriminately, the "bald" and the "hairy." In Āttūr Taluk, and elsewhere occasionally,<sup>2</sup> it is an irrigated crop.

## Ground-nut

Fash	Acres <sup>3</sup>	The cultivation of ground-nut, ( <i>Arachis hypo-</i>
1310	1,465	<i>gwa</i> = <i>nela-kadalai</i> ), has shown remarkable progress
1311	2,030	during the decade ending Fash 1320 (1910-11), as
1312	3,815	the marginal figures indicate.* Of the total area,
1313	5,576	over 36,000 acres lie in the Talaghāt, and not quite
1314	5,540	6,000 in the Bāramahāl. Salem Taluk stands first,
1315	6,182	with over 17,000 acres, Āttūr next, with nearly
1316	12,756	8,000 acres, and Tiruchengōdu third, with not
1317	30,468	quite 7,000 acres. Sowing takes place in July or
1318	39,093	August, and the harvest is in December.
1319	40,879	
1320	42,774	

<sup>1</sup> E.g., Salem and Rāsipuram, 300 days, April or May to February, Kārī-patti 240 days (May to January), Ōmalūr 180 days (July to December), Mēchēri 90 days, Hosūr four months.

<sup>2</sup> E.g., in Pennāgaram Division, where it is called *tōttatt-āmanakku*, and is planted in-Ādi round betel-gardens.

<sup>3</sup> The figures exclude those of Nāmakkal and Thuppattūr Taluks. Those from Fash 1310 to 1316 are for Government villages, minor inams and villages under the Comt of Wards. Those for Fash 1317 onwards are for the whole District.

Chillies (*Capsum* spp) form a valuable item of garden produce, and they are grown throughout the District the estimated area being well over 7 000 acres of which about 1,700 lie in Attār Chillies are sometimes grown as a dry crop but more usually they are watered by wells They prefer rather sandy ferruginous soils

CHAL IV  
CHIEF CROPS  
D (CONT)  
HERBS ETC  
Chillies

Coriander (*Coriandrum sativum* = Tamil *lottamalli*) is a useful bye crop, covering between 2,000 and 3 000 acres, sown chiefly over the taluks of Uttankarai Dharmapuri and Attār Coriander prefers black soils, and is often associated with gingelly It is sown as a late crop, in Arpisi (October November), and harvested in Māsi (February March)

Coriander

Mustard (*Brassica juncea* = Tamil *kadugu*) cumin (*Cuminum cyminum* = Tamil *araqum*) and fenugreek (*Trigonella foenum-graecum* = Tamil *renlavari*) are often mingled with the mixed crops that characterize the *punya* cultivation of the District Mustard is perhaps the most important of the three though its cultivation is almost confined to the Hills and to Hosur taluk Ordinarily it is a three months' crop and is therefore among the first of the mixed crops to be harvested The climate of the Kollimalais seems peculiarly congenial to the plant and it is said that the mustard grown on the *rāni* fields there is sufficient to defray the whole of the list

Other  
Condiments

The remaining garden crops are of little importance Onions and garlic cover about 1,000 acres, of which nearly half are in Salem Taluk 'Vegetables,' including brinjals sweet potatoes yams and innumerable varieties of pumpkins, cover about 2 000 acres in all

Other Garden  
Crops

The total area under tobacco is nearly 7,100 acres of which Attār Taluk contributes about 1 700 Tiruchengōdu about 1 500 Salem about 1,000, very little is cultivated in the Bāramahil, except for some 1,100 acres in Uttankarai taluk Like betel the right to cultivate tobacco was in recent times licensed and farmed out by Government

F SPECIAL  
PRODUCTS  
Tobacco

The chief centre of tobacco cultivation in the District is the Tammampatti Iṛka of Attār Taluk There the usual variety is that known as 'black' tobacco, and it is almost invariably cultivated in dry lands under well irrigation Tobacco is said to thrive only when irrigated with brackish water, and hence well water is preferable to the water of tanks or streams It is usually grown as a second crop, after irrigated kambu or taval rāṇi The soil chosen should be light, but not sandy the sites of deserted villages or land cleared of prickly pear are specially suited for rearing tobacco, probably owing to the salts that they contain, the presence of lime in the soil is also beneficial A light

CHAP IV.  
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ferruginous loam yields the best quality, though the leaves are smaller, and the cultivation requires greater care, than is the case with crops grown on other soils. Tobacco should not be grown for more than two years consecutively on the same plot of ground. Black-cotton soil is unsuited and in alluvium the plants grow to excessive size and suffer in quality.

Rain-fed tobacco is considered greatly superior in quality to that grown under irrigation, though the outturn is less and the labour involved greater.

When the plants are about 1' 6" high, blossoms begin to form: at this stage the top of each plant is nipped off; no flowers are permitted to mature, except such as are required for next season's supply of seed. The removal of flower-buds is followed by the appearance of lateral shoots or "suckers," and these also must be regularly removed. Not more than 10, or at most 12, leaves should be left on each plant. Light showers are favourable, heavy showers are injurious, but the worst enemy of the tobacco grower is a hail-storm, which means the annihilation of the crop.

The Taluks of Tiruchengōdu and Ūttankarai, and Rāsiṣipuram Division, are the chief centres for snuff tobacco in the Presidency.<sup>1</sup> Tobacco grown for snuff is almost invariably rain-fed. When tobacco is cultivated for chewing, watering is withheld for 4 or 5 days before the crop is cut. A special kind of tobacco called "white" tobacco is grown in Āttūr Finka for snuff. In Salem and Tiruchengōdu Taluks, where the leaves are removed from the stalks before pressing, the stalks are sold by the ryots to middlemen. At Edappādi in particular a big trade has developed recently in tobacco stalks, which are exported to Bangalore, whence they are distributed in Mysore State, Dhawar and Coorg, where the Kanarese people chew it with betel. It is sometimes converted into snuff. The stalks are also valued locally as manure.

Cotton

The area under cotton (*Gossypium* spp.) in the whole District in Fasli 1320 was nearly 12,700 acres, of which 10,100 acres were located in Tiruchengōdu Taluk, 1,200 in Salem and 900 in Āttūr.

The variety of cotton usually grown is known as (1) *nādam-parutti*. Less common are (2) *ukkam-* (or *upkam-*) *parutti*, (3) *sem-parutti*, (4) *adukku-* or *sada-parutti*. *Nādam* is grown on red loams, and is sown after the Chittirai (April-May) rains, or later, the Ādi Festival<sup>2</sup> being a specially auspicious time. Kambu is often sown broadcast with it. *Nādam* plants usually bear for three years, and they bear twice a year, in January and July or a little later.

<sup>1</sup> Watt, *Commercial Products*, 1908, p. 802.

<sup>2</sup> See Vol II, p. 206.

*Ullam* and *sem parutti* favour black loams *adullu parutti*, like *nadam* prefers red loam *Ullam* is a one year crop It is from *adullu-parutti* and *sem parutti* that the sacred thread is spun

CHAP IV  
CHIEF CROPS

Cotton used to be of much greater importance in the agricultural economy of Salem District than it is now the ryot used formerly to gin and spin the produce, and hand the yarn over to the village Pariah to be woven into clothes Salem cotton was exploited by Mr Heath, and after him by Mr Fischer, and "Salems" were well known in the commercial world<sup>1</sup>

Indigo (*Indigofera tinctoria* = *Lam. acris*) is a special product of Attur Taluk where some 2,000 odd acres are cultivated with it The area under cultivation is steadily decreasing from year to year It is a three months' crop and is usually sown with kambu in June and harvested in September It is chiefly grown as a manure for paddy lands, its value as a dye being subsidiary, the leaf, as soon as harvested is carted off to the factory, and is returned a day or two after to the ryot, who receives a rupee on each cartload An acre of indigo is sufficient to manure three acres of wet land

In lko.

The pioneer of coffee cultivation on the Shervoyas was Mr G Fischer, who obtained land for that purpose during Mr M D Cockburn's Collectorate (1820-29) The new industry met with the sympathy of Government, and land was granted on favourable terms<sup>2</sup>

Coffee

During the past twenty five years the coffee planter has had to face calamities that threatened him with extinction and the period of depression has not yet passed<sup>3</sup>

The chief factors in the decline in prosperity of coffee cultivation are three —(1) fall in the price of coffee, (2) increase in the cost of cultivation, (3) pests

The marginal statement \* shows at a glance the fluctuations in

Prices

Year	Variation	price of coffee from 1874 to 1907 the price obtained in the former year being taken as 100 The actual price realised in 1901-02 was just over Rs 19, in 1906-07 it fell to R 43-11-0 per cwt The area under coffee in the whole District in 1884 was 10 769 acres, in 1891 it fell to 8 680 acres, in 1900 to 6 224 acres since 1900 there has been a slight revival, the area in 1910 being 7 883 acres with a yield of
1877	10	
188	93	
1884	8	
1890	115	
1897	103	
1898	8	
1899	71	
1900	51	
1907	6	
1907	58	

about 1 000 tons of parchment and native coffee

<sup>1</sup> See p 603 *Commercial Products of India* <sup>2</sup> See Chapter XI p 47

<sup>3</sup> Most of the matter that follows has been kindly supplied by the late Mr H W Leema g and Mr C K Short

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CHIEF CROPS  
—  
Cost of  
Cultivation.

The increase in the price of labour, and the growing necessity for concentrated manure on account of exhaustion of the soil, would have reduced the planter to bankruptcy, if he had not materially modified his methods of cultivation

When coffee cultivation was first taken up on the Shevarioys, the plants were grown under more or less natural conditions. It was in the seventies that methods of close planting and rigorous handling were imported from Ceylon. Under this system the trees were planted at a distance varying from 4' to 8' apart<sup>1</sup>. Coffee pruning comprised three operations, "topping," "handling," and "pruning" properly so called. "Topping" was usually resorted to when the plants were three years old; the top shoot being cut at a height of about 5' from the ground. The purpose of topping was to check vertical growth and encourage horizontal growth only, producing "a crown or umbrella of primary branches". By "handling" all undesirable suckers and "gormandisers" were systematically removed, and every effort made to restrain the bush severely on fixed lines of growth supposed to favour fruiting, and the most convenient to the pluckers<sup>2</sup>. Pruning proper was carried out after the crop was collected, all shoots that had borne fruits were as a rule removed, and those destined for next year's crop were selected and protected.

A revolution in cultural methods has taken place during the past ten years, in consequence of the success attending certain innovations made by the late Mr H. W. Leeming of Scotforth, near Muluvi. "Mr Leeming . . ." writes Sir George Watt "was induced some few years ago to believe that a larger plant and more space would give equal, if not better returns, at a much lower cost than the prevalent system of many small plants. He accordingly removed each alternate bush and reduced his estate to 600 plants to the acre. The result was so very promising that he went still further, and reduced it to 300 or 325 plants to the acre.

The yield had been greatly increased, the cost of cultivation lessened, the plants rendered better able to throw off disease, and the produce recorded as fetching a higher price than had been the case under former conditions<sup>3</sup>". In short, wider spacing has counteracted the increase in cost of labour and manure. Few planters now spend as much as Rs 100 per acre, and some of the best estates are worked at from Rs 25 to Rs 30 per acre, exclusive of picking, curing and supervision. A yield

<sup>1</sup> Intervals of 6' x 7' give 1,037 plants to the acre, 5 x 5', not uncommon spacing, would give 1,740 plants per acre.

<sup>2</sup> *Commercial Products of India*, p. 381.

<sup>3</sup> *Commercial Products of India*, p. 375.

of from  $1\frac{1}{2}$  to  $2\frac{1}{2}$  cwt per acre would be a fair average estimate, a well worked estate favourably situated would produce  $3\frac{1}{2}$  to 1 cwt or even 5 cwt

The object of 'trenching' is partly to protect the surface soil from erosion, but its chief function is to supply the soil with oxygen especially with the oxygen conveyed by rain showers. The ferruginous nature of the soil on the Shevaroyes makes trenching of special importance, as the ferrous oxide has to be converted to ferric oxide, to render it soluble. A series of drains 3 deep arranged herring bone wise, is one of the most recent methods adopted. Bunding and terracing is unusual, but parallel contour catch drains are freely used. Pitting is resorted to in some estates, and some planters dig over the whole of their estates once in two years.

In the early days of coffee culture, coffee was grown without shade. The advent of leaf blight made shade imperative. The dearth of large indigenous forest trees has necessitated the planting out of large areas with the Silver Oak (*Grevillea robusta*), *Frythrina lithosperma*, *Artocarpus integrifolia* and *Albizia moluccana*, the surest and quickest method of protecting clearings. Though not deciduous *Grevillea* is constantly shedding leaves and its hardness and rapidity of growth render it popular. The best indigenous trees are Blackwood (*Dalbergia latifolia*) and Selang (*Albizia odoratissima*), but unfortunately most of the Blackwood on the Shevaroyes has been cut down. Other indigenous trees of value are *Terminalia chebula* (Gall nut), *Albizia*, *Alcalappa* (Indian Almond), *T. tomentosa*, *Albizia lebbek*, *Pterocarpus marsupium* and *Oedra toona*. Daria (*Sponia wightii*), Naga (*Eugenia jambolana*), and the figs are to be avoided, as they are very susceptible to bug, and their root growth injures the coffee.

A mulch or litter of dead leaves and dead weeds is a useful protection against surface erosion and surface crusting and it also checks the evaporation of water in the soil. The best natural mulch is created by deciduous trees. This is supplemented by cutting the weeds before they seed and leaving them *in situ*. The following leguminous plants have been cultivated for the prevention of wash and they act as cover plants, *Cassia mimosoides*, *Crotalaria striata*, *Tiphrosia purpurea*. These should be cut down and spread over the surface of the ground during the hot weather. In a few months it will be found they have rotted, and formed a good mulch the nitrogen of which is washed into the soil at the first burst of the rains.

By wider spacing and deeper trenching the cost of manure per acre has been greatly reduced. With 1 200 plants per acre



CHAP. IV. 1,200 lb of manure would be required at 1 lb per tree, whereas,  
 CHIEF CROPS — with 300 trees per acre,  $1\frac{1}{2}$  lb can be given to each tree, and the  
 total expenditure will be only 450 lb Saltpetre, bone-manure  
 and various kinds of *pūnāl* are the usual manures, but every  
 planter has his own ideas as to what is best

Varieties, Almost all the coffee grown on the Shevaroyes is *Coffea arabica*  
*C. liberica* has been tried, but it does not pay well, the berries being  
 large, with an excess of pulp. *Managope* is cultivated on a small  
 scale, but it is sensitive to leaf disease, and the yield is unsatisfac-  
 tory, a heavy crop being realised only once in three years  
 "Pointed Bourbon" has also been tried. More recently experi-  
 ments have been made with *C. robusta*, an African species imported  
 from Java, it is supposed to be resistant to *Hemileia vastatrix*, but  
 the species has not yet had long enough trial, and nothing can be  
 said of the quality of the bean. The same remarks apply to  
*C. congensis*, var *chalottii* and *C. canephora*.

Pests The diseases which have devastated the coffee plantations on  
 the Shevaroyes are, in order of destructiveness, Blight, Borer and  
 Bug.

(a) The fungoid disease known as Leaf Blight (*Hemileia vastatrix*) was imported into South India from Ceylon in 1871. It made its first appearance on the Shevaroyes in 1875. Its host is supposed to be *Canthium* of various species which are abundant on the Shevaroyes.

(b) Borer (the grub of the beetle *Xylotrechus quadripes*) began its ravages in 1897-98, and the damage it has done is enormous.

(c) Brown Bug, the scale insect known to science as *Lecanum hemisphaericum*, made its debut in 1870. It first attacked the shade-trees, then the fig, jack, charcoal-tree (*Daria* = *Spondia wrightii*, also called *Trema orientalis*), loquat, guava, oranges and limes, and it shows a special liking for Spanish Needle (*Bidens pilosa*). No certain method of dealing with this pest has been discovered. Spraying and fumigating are impracticable, the importation of lady-birds has failed, a fungus that appears during the north-east monsoon is fatal to it, but unfortunately the fungus attacks the bug usually after the bug has done all the damage it possibly can.

Green Bug (*Lecanum viride*), which dealt the death-blow to the coffee industry in Ceylon, and made its appearance on the Nilgiris in 1904, was introduced into the Shevaroyes from the Palni Hills in about 1905. The Green Mealy Scale (*Pulvinaria psidii*) has also found its way to the Shevaroy estates.

In addition to the above pests, much damage is being done by stump-rot or root rot, caused by the fungus *Hymenochaete noxia*.

which spreads from certain forest and shade trees when they die. The trees which are supposed to propagate this disease are the White Cedar, all figs, the Silver Oak and the Jack.

CHAI IV  
CHIEF CROPS  
— —

Shevaroy coffee is sent to the mills of Malabar or Coimbatore "in parchment".<sup>1</sup> Hence the manufacturing process necessary before the bean is ready for export from the hills are of a very simple description. The coffee blossoms in March and April the fruit begins to ripen in October and continues till January. The fruit is hand picked as soon as it shows a dark reddish tinge. The next process is pulping. The pulper is usually of the disc pattern, and is worked by hand. Pulping should be done as soon as possible after picking to prevent fermentation and discoloration of the silver skin. After the pulp is removed, the sticky mucilaginous stuff with which the parchment is coated is removed by first fermenting and then washing the parchment. Fermentation requires from 12 to 24 hours according to the state of the weather, the higher the elevation the longer will be the process. The parchment, after thorough washing, is put to dry on specially prepared platforms called 'barbecues'. On arriving at the mills the parchment coffee is usually dried a second time. Coffee grown by natives is usually dried without removing the pulp attached.

Curing

Tea was introduced on the Shevaroy in the fifties by Mr Fischer, but its cultivation never got beyond the experimental stage and has since been altogether abandoned. Dr Cornish writing in 1870, remarked that the plants attained a height of 20 and flowered and seeded freely.<sup>2</sup>

Tea

In 1881 a few Ceara<sup>3</sup> trees were introduced on the Shevaroy, but rubber cultivation was not seriously thought of till 1898, when Mr A G Nicholson planted several hundred Para and Castilleja plants among the coffee of the Hawthorne Estate up to an elevation of about 3,500. He continued interplanting annually, and in 1903 imported Castilleja seed from Mexico direct. About the same time other planters turned their attention to rubber, and interspersed their coffee with Para and Castilleja and in some instances with Ceara. By 1906 about 1,200 acres were so planted up most of the rubber being Para. Tapping was

Rubber

<sup>1</sup> For the uninitiated it is as well to note that the ripe coffee fruit is called the cherry the succulent outer coat of the fruit is the pulp and the inner adhesive layer is known as the parchment. The seed coat within the parchment which adheres closely to the seed is called the silver skin. *Commercial Products of India* p 388

<sup>2</sup> Dr Shortt's *Hill Ranges* II p 21

<sup>3</sup> For the information on Rubber I am indebted to Messrs B Cayley and Morgan

CHAP. IV.  
CHIEF CROPS

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tried on a small scale by Mr Nicholson in 1906, and as much as  $\frac{1}{4}$  lb of dry rubber per tree could be obtained in a month from his best seven-year-old Para trees, results very favourable considering the relatively high elevation and scanty rainfall of the Shevaroyes, as compared with other rubber-growing countries. Moreover, in addition to yielding a heavy crop of good seed, (valued in 1906 at from Rs 5 to Rs. 7 per thousand), Para makes an excellent shade-tree for coffee, it requires no topping, the shade is not too heavy, and the roots do not in any way interfere with the growth of the coffee. Mr Nicholson was awarded a gold medal for the best rubber grown in India, and a card for "High Elevation Rubber." His success gave an impetus to rubber planting, and it is estimated that in January 1911, the area under Para amounted to 1,829 acres with some 484,000 trees, and of Ceara to 1,987 acres with some 570,000 trees.

Ceara, it will be observed, has overtaken Para in popularity. The climate of the Shevaroyes suits it well, good trees, 3 or 4 years of age, attaining a girth of as much as 26" at a height of 3' from the ground. The exact outturn is uncertain, but it is said that Ceara trees, 3 or 4 years of age, will yield 4 ounces of dry rubber in a year, rising eventually to 1 lb. As the rains are not continuous during the monsoon months, Ceara is not injured by tapping, the cuts heal up rapidly, and there is a noticeable increase of yield from renewed bark. Hitherto (1912) rubber on the Shevaroyes has mostly been planted in coffee, but now that the possibilities of Ceara are gaining recognition, it is not unlikely that in the near future large areas will be devoted to rubber alone.

In addition to Para and Ceara there are small areas under *Castilloa elastica*, *Funtumia elastica*, *Manihot dichotoma*, *M. prauhyensis* and *M. heptaphylla*.

Many systems of tapping have been tried. The "spiral system" was first tried on Mr Nicholson's Para, and worked well. The system, however, which is considered to work the best is the "half" or "full herring-bone," which can be employed on all trees with a girth of 18" measured at a height of 3' from the ground. From a height of 5' down to within 6" of the ground level the tree is stripped of its outer bark. A broad shallow vertical incision is then made from top to bottom of the stripped portion, and a tin spout is inserted at the bottom to receive the latex. The original oblique cuts are then made about 1' apart, at an angle of 45° to the vertical incision. Every other day shallow oblique cuts are made below the originals, until the space between the originals is filled up. Under this system pruning is avoided, and when one side of the tree is finished, the other side can be

tapped, and the side first tapped will be thus allowed time to heal before it is again interfered with

CHAP. IV  
CHIEF CROPS  
Aloe

A start was made in aloe cultivation in the Irian Vets Estate (Shevaroy) in 1899 when about 10 acres were planted out with Aloe (*Aloroea gigantea*), and in 1901 the Government sanctioned the remission of assessment for five years on all lands newly cultivated with Aloe on the Shevaroy. The venture was not a success. Meanwhile, in 1901, about 960 acres of land near Morappur Railway Station were assigned on a five years cove to the Indian Lumber Company of Yerrand. The land was planted with aloe but the drought of the two succeeding years and the ravages of cattle and wild pigs, entirely destroyed the plantation. The venture was abandoned, and the lands relinquished in 1907.

About 100 acres mostly in Salem Taluk, are cultivated with San Hemp (*Crotalaria juncea* = Tamil *salal* Telugu *janumu*) and rather under 100 acres with Decan Hemp (*Hibiscus cannabinus* = Tamil *pulichai*). Both are grown as bye products on the mil system, in fields cultivated with unirrigated cereals, and neither crop is of much economic value the produce sufficing only for local consumption.

Hemp

Except in the case of graft mangoes no systematic attempt has been made to develop fruit culture on a large scale. But, judging from the success of experiments carried out by Mr C K Short and other planters on the Shevaroy, there is no reason why a large orchard should not prove a profitable investment. On the Shevaroy no irrigation is required, as at Bangalore and the soil is all that could be desired. Oranges thrive amazingly, and so does the common cooking pear, and during the season cartloads of these fruits are sent away to the plains. Mr C K Short summarises the present state of fruit culture on the Shevaroy as follows —

Fruit  
CULTURE

Oranges—The variety most commonly grown is the tight-skinned St Michael which stands transport well and bears good crops with little cultivation. The tree takes about 8 years to come into full bearing. Excellent as the fruit is there is room for improvement by grafting and high cultivation. The loose skinned Coorg Orange (*Cimra*) until very recently was a rarity on these hills, but now its cultivation is being rapidly extended as there is a greater demand for them. The other varieties grown on a small scale are the Bitter or Seville Orange, and the Kumquat (*Citrus japonica*), the former is used for marmalade and the latter for preserve. Amongst those which are being experimentally grown are the Washington, Navel Nagpore Sylhet China Mozambique, Sitghar and the Malta Blood.

Lemons—The Sour Lime is common on most estates the Malta Lemon and the Citron do well at elevations of over 1,500

CHAP. IV  
CHIEF CROPS.

Pomeloes (*Citrus decumana*, or shaddock) — Both the red and the white varieties flourish; the former make good candied peel.

Apples grow to special perfection on Mr. Thurstons Short's estate, "Riverdale," a fact due, no doubt, to some peculiarity in the soil and situation

Pears (*Pyrus communis*), thrive on the higher elevations, 4,500' and over. They are propagated by cuttings, which take 10 years or more to bear. The La Conte and Keiffer, which bear fruit at Bangalore, are being tried at Nāgalūr at an elevation of 3,800'. Other graft varieties, such as Bergamot, Jargonelle, Marie Louise, and Beurre Hardy, should do well on the Green Hill plateau

Plums bear abundant crops; some trees carry a bushel each. It would be interesting to see if the variety from which prunes are made would flourish on the hills

Peaches do well, but the fruit has a tendency to grow elongated instead of round

The Loquat (*Eriobotrya japonica* or Japanese Medlar) is common. The fruit ripens in September or October. Some years ago a very fine champagne was made from its juice

Chirimoya (*Anona cherimolia*) indigenous in Peru, was introduced by the late Major Hunter from Madras, and fruited for the first time in 1884. The fruit resembles the bullock-heart in appearance, and the custard-apple in flavour. The hybrid Chumoya (a cross between the true Chirimoya and the Custard Apple), produces a very large luscious fruit of exquisite flavour

Pine-apples.—The common variety flourishes, the fruit, though small, is of very good flavour

Strawberries were successfully grown by Mr J C. Large under irrigation, but they do not thrive if grown on the same ground for two consecutive years

Other fruits that do well on the Hills are the Papaw (*Carica papaya*), which also thrives on the plains, the Butter-fruit (*Persea vulgaris*, *P. oblonga*, *P. macrophylla*, *P. drimifolia*, etc), the Fig, the Guava (*Psidium guajava*), Jack-fruit (*Artocarpus integrifolia*), Rose-apple (*Eugenia jambos*), Custard-apple (*Anona squamosa*), Pomegranate (*Punica granatum*), Plantains and Mulberry (*Morus indica*)<sup>1</sup>. Viticulture has not been attempted on the Hills, but the town of Krishnagiri is noted for its grapes, which are trained over pergolas in the backyards of Muhammadan houses.

Mangoes

Thanks to the enterprise of a few local Muhammadans, Salem Town is famous for its graft mangoes. More than twenty varieties are grown, the most popular being *Gundu*, *Nadu-sālar*, *Kudādād* and *Malqova*. Graft mangoes are also grown extensively

<sup>1</sup> The Mulberry is also grown extensively round Bērikai for the rearing of silk-worms—See Vol II, p. 124.

at Kaveri patnam, but grafting is not done locally, grafts being imported from Salem, Chittoor and Bangalore (*Gundu Malqora Jalur, Pithar, Dilpasant Gathmar Nilam, Chittua and Bengalura*) On the Shovaroys graft mangoes flourish up to 2000 but the fruit fly destroys the fruit produced at elevations of over 3,500, by burrowing in the soft tissues and rendering it valueless. Common country mangoes grow everywhere but the fruit is of very little value<sup>1</sup> Mangoes flower in Tai (January-February), and are harvested in Chitturai (April-May), and the trees are usually leased to contractors in Masai (February-March)

CHAP IV  
Chief Crops

In Salem City mangoes are grafted by "inarching" For the stock, ordinary mango shrubs of two years growth are used The top of the stock is cut off, the stem pared to half its thickness to a distance of 3 or 4 from the top An incision of similar size and shape is then made in the stem of any suitable shoot in the parent tree and the two are bound tightly together with a strip of waxed cloth, which is afterwards covered with a mixture of cowdung and earth

Inarching

A slightly different method is adopted for inarching Guava, Orange, Lime, Pomegranate, and other fruit trees the stock being pared on both sides and spliced into a longitudinal upward incision (technically known as a "cleft") in the parent shoots

The subjoined statement shows in acres the *ayalal* under the several classes of irrigation for each Taluk in 1921 —

IRRIGATION

Taluk	River channels under Public Works Department.	Other river channels	Major tanks under Public Works Department	Minor tanks under Revenue Department	Wells	Total Government	Mittas
	ACS	ACS	ACS	ACS	ACS	ACS	ACS
Salem	394	2186	316	5920	20	11096	137
Attur	3153	4543	63	454	1706	33628	
Tiruchengodu	109	108	3000	736	11401	17304	4638
Omair	216	1395	114	4390	663	9810	350
Dharmapuri	290	143	16	91	30	1320	3680
Uttankarai	979	1086	12	486		854	391
Kesur	0	510	837	10009		11605	4648
Krishna m	2178	1443	2163	7015		1989	8380
Total	8518	13404	20772	46744	9160	118661	25331

<sup>1</sup> For instance the Pattira Kavundan Palaiyam tope planted by Mr Pochin which measures about 6 furlongs long and 1 furlong broad only realises an annual bid of about Rs 18 and a similar tope at Abinavam planted by the same officer fetches about the same whereas one good graft mango tree in Salem realises from Rs 20 to 50 annually

CHAP IV  
IRRIGATION.

The operations of the Tank Restoration Scheme Parties have been confined to the Basin of the Pennaiyār, and to the Tirumani-muttāi Minor Basin of the Kāvēri. The Pennaiyār Basin has been divided into the Minor Basins of (1) Hosūr, (2) Mārkaṇḍa-nadī, (3) Kāvēri-patnam, (4) Pāmbār, (5) Kambaya-nallūr and (6) Vāṇiyār. Much of the area included in the Pāmbār, Mārkaṇḍa-nadī and Tirumani-muttār Basins lies beyond the limits of the District. The results of the investigations are summarised in the subjoined statement —

Basin	Area in square miles	Number of irrigation works	Number of square miles to a work	Number of Government works	Ayakat of Government works as per Tank Restoration Scheme	Average Ayakat per work	Number of Government works of over 100 acres Ayakat
					ACS	ACS	
Hosūr	555	538	1.03	147	4,575	31.12	8
Mārkaṇḍa-nadī	276	224	1.23	55	2,530	46.00	4
Kāvēri-patnam	49	57	0.86	31	1,113	35.90	4
Pāmbār	832	628	1.32	415	13,890	33.47	7
Kambaya-nallūr	419	575	0.73	326	11,357	34.84	21
Vāṇiyār	612	192	3.19	155	4,254	27.45	7
Tirumani-muttāi	717	290	2.47	175	15,712	89.78	55

## Major Works

The Public Works Department is in charge of all tanks and anāikats which irrigate upwards of 200 acres, all "railway affecting" tanks, and all tanks, irrespective of size, which are fed by Imperial anāikats. Details of these works are given in the Taluk notices in Chapter XV.

## Minor Works

Taluk	Number of works	
Hosūr	394	
Krishnagiri	481	
Dharmapuri	422	
Ūttankalai	416	
Salem	219	
Ōmalūr	120	
Tiruchengodu	159	
Āttūr	168	

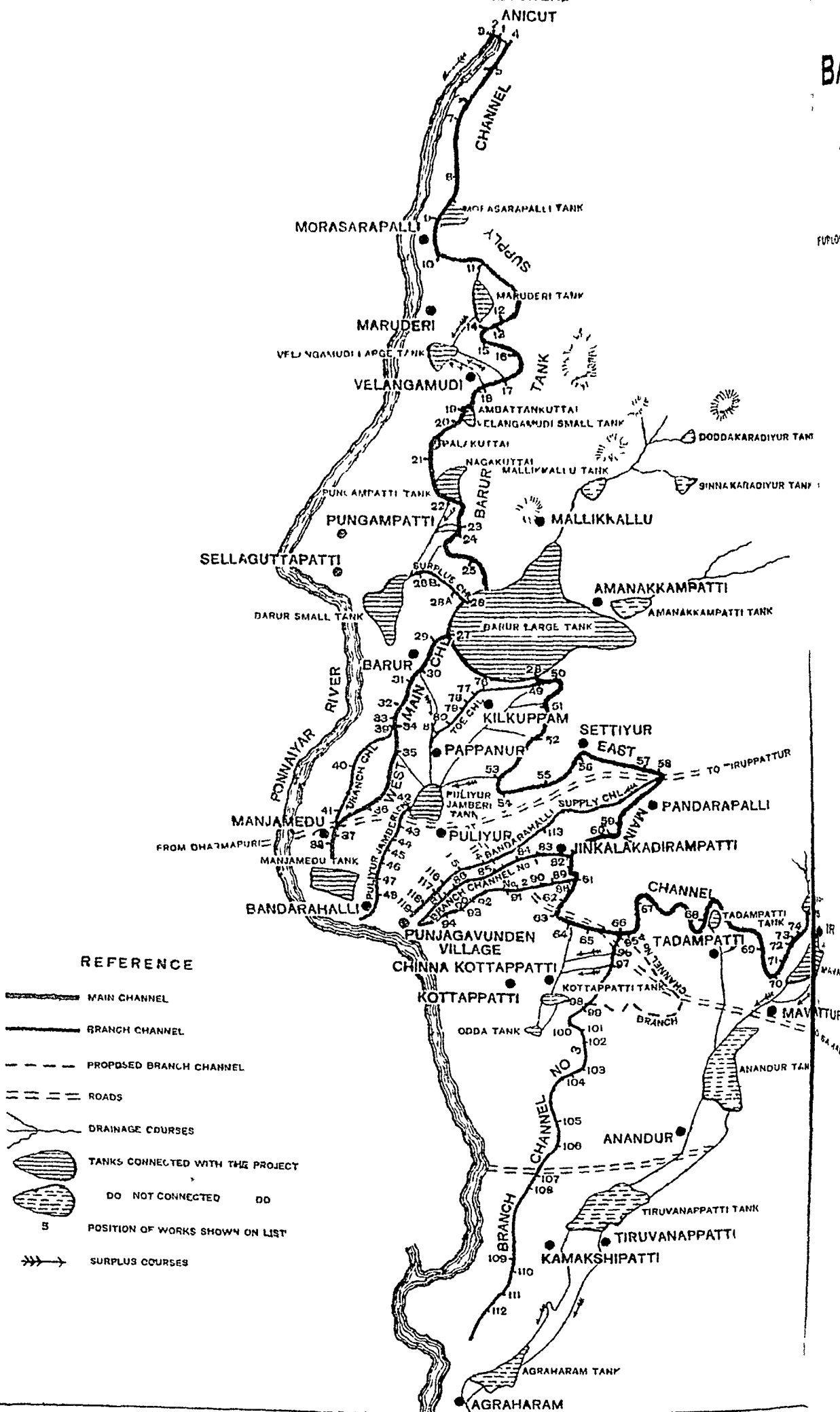
The number of Minor Irrigation works in the District in charge of the Revenue Department is 2,409, distributed as shown in the margin. Their *āyahot* is a little less than 47,000 acres, and the annual cost of maintenance a little under Rs 20,000. It will be noted that petty works are far more numerous in the Bāramahāl than in the Talaghāt.

## "Turns"

Under some of the larger irrigation sources a simple business-like device is adopted for regulating the distribution of water to the several holdings. The *nāṅgati*, as the village servant is called whose duty it is to distribute the water, is provided with a small copper cup, in the bottom of which a tiny hole is bored.







SHOWING POSITIONS OF

## THE PRINCIPAL IRRIGATION WORKS

SCALE OF MILES



LIST OF PRINCIPAL IRRIGATION WORKS

No.	Name of work	Sub	Mile	Mon	Name of work	Sub	Mile
1	A CUT OFF				Regul or M		
2	THE PON 1 R				1		
3	SAND BLUICES & M SO Y CROY E				Do.		
4	AD MC L HEADS UNC				Do.		
5	C L H BL C				Do.		
6	BURT SU YCIL				Do.		
7	HE OSL CE				Do.		
8	Sur No. 1				Do.		
9	Do. 2				Do.		
10	Do. 3				Do.		
11	Do. 4				Do.		
12	Do. 5				Do.		
13	Do. 6				Do.		
14	Do. 7				Do.		
15	Do. 8				Do.		
16	Do. 9				Do.		
17	Do. 10				Do.		
18	Do. 11				Do.		
19	Do. 12				Do.		
20	Do. 13				Do.		
21	Do. 14				Do.		
22	Do. 15				Do.		
23	Do. 16				Do.		
24	Do. 17				Do.		
25	Do. 18				Do.		
26	Do. 19				Do.		
27	Do. 20				Do.		
28	Do. 21				Do.		
29	Do. 22				Do.		
30	Do. 23				Do.		
31	Do. 24				Do.		
32	Do. 25				Do.		
33	Do. 26				Do.		
34	Do. 27				Do.		
35	Do. 28				Do.		
36	Do. 29				Do.		
37	Do. 30				Do.		
38	Do. 31				Do.		
39	Do. 32				Do.		
40	Do. 33				Do.		
41	Do. 34				Do.		
42	Do. 35				Do.		
43	Do. 36				Do.		
44	Do. 37				Do.		
45	Do. 38				Do.		
46	Do. 39				Do.		
47	Do. 40				Do.		
48	Do. 41				Do.		
49	Do. 42				Do.		
50	Do. 43				Do.		
51	Do. 44				Do.		
52	Do. 45				Do.		
53	Do. 46				Do.		
54	Do. 47				Do.		
55	Do. 48				Do.		
56	Do. 49				Do.		
57	Do. 50				Do.		
58	Do. 51				Do.		
59	Do. 52				Do.		
60	Do. 53				Do.		



This cup is floated on a chatty of water, and in twenty minutes it fills and sinks. On the inside of the cup are marks to indicate when it is a quarter, half or three quarters full. The time required to fill a cup  $1\frac{1}{2}$  times is sufficient to irrigate about an acre. Allowing for delays, the cup is filled about 33 times between sunrise and sunset, and 33 times during night, and about 40 acres can be irrigated in 24 hours. The *nurganti* is watched by the ryot whose land is to be irrigated and he is also supervised by one of the other ryots who hold land under the *ayakat*. The ryots take up this work of supervision in turn, and the supervising ryot is allowed 3 out of 33 turns for his own use as compensation for his loss of time.

The marginal statement shows the area of Government lands registered as "Baling wet" at Resettlement, together with the number of wells in each taluk in 1931 1930.

Taluk	Baling Wet	Wells	
		In Nanjar	In Panjar
	Acres		
Hosur	4	1 350	19
Krishnagiri	203	3 703	1
Dharmapuri	67	1 591	6 263
Uttankarai	38	1 093	3 832
Salem	89	2 45	11 00
Omair		130	592
Tiruchengodu	9	7 00	34
Attur	94	1 008	8 710

The physical character of the District lends itself readily to the formation by natural or artificial agencies of small ponds or *kuttais*, supplied with water by springs, surface drainage or jungle streams, and permitting the precarious irriga-

tion of small plots of land. Concurrently with the Resettlement of the northern taluks, an exhaustive enquiry was made into the conditions of irrigation under *kuttais* and small *anukats* throughout the District and a record of rights was prepared. As many as 1 119 sources were recognised as private and *sanads* were issued accordingly.

The Barur Project was first undertaken as a famine relief work in 1877. It was completed in 1888 at a cost of Rs. 4 34 415. Since that date several improvements have from time to time been made. The Pennaiyar is dammed at Nedungal in Krishnagiri Taluk, at a point where its catchment area is 1 900 square miles. The *anakat* is 912 feet across. The Supply Channel to Barur Great Tank takes off from the left bank of the river, it is 7 miles 1 furlong in length and is provided with 17 sluices, all opening in the right bund of the channel. These sluices are used for direct irrigation; some of them supply three tanks formerly fed by river channels from the Pennaiyar, viz., Maruderi, Velanga mudu and Barur Small Tank.

Barur  
Project

Bārūn Great Tank itself covers 688 acres. It lies at the head of a shallow valley, bounded on the east and west by low ridges. The water of the Great Tank is distributed by two Main Channels, which follow the contours of these two ridges, and irrigate the intervening lands. The West Main Channel is 2 miles 5 furlongs in length, and gives off one Branch Channel. The total length of the East Main Channel is  $10\frac{1}{2}$  miles, and it also feeds three Branch Channels. The drainage of its tail-end tanks flows through the Mitta tanks of Ānandūr, Tuvana-patti and Agra-hāram.

The completion of the Bārūn Project was not followed by the rapid extension of wet cultivation that had been expected, and the additional revenue derived from it failed to cover the interest on capital expenditure.

In 1893 the Board ordered that, as the Project was a "work for which capital and revenue accounts are kept" the lands commanded by it should be assessed at "first group" rates. This order was revised in 1898 on the recommendation of the Collector, and first-class rates were continued only for lands under the first six sluices of the Main Channels, the remaining sluices of the West Channel, with its branch, and sluices 7 to 11 of the East Channel were reduced to the second class, and the rest of the *āyāhal* was placed in the third class.

At Resettlement the three tanks fed directly by the Supply Channel were raised to the second class, while all sluices below the 6th in the West Channel, and below the 11th in the East Channel with the Branch Channels of the latter were reduced to the fourth class.

The result of Resettlement was to raise the assessment of the occupied *āyāhal* from Rs 10,900 to Rs 21,750. Of this increase, nearly Rs 9,000 represents the dry assessment and water-rate previously chargeable on the extent transferred at Resettlement from dry to wet.<sup>1</sup>

The Penukondapuram Tank was built as a famine relief work in the seventies, on the site of a ruined bund which was breached apparently before the District came under British rule. The chief source of supply is the Sandūr River, an additional supply is derived from the Mattūr River by an open headed channel dug in 1898-99. The whole *ayalat* is less than 500 acres the soil is sandy, saline and poor. Though the catchment area is 52 square miles, the supply is precarious the bund leaks and the whole project is rather a dismal specimen of a famine relief work.

The Kāveri Project is a scheme for damming the Kāveri at a point just above the village of Metur, Bhavāni Taluk, Coimbatore District (opposite Panamarattupatti, Tiruchengōlu Taluk) where the Pālamalai and the Siltimālai converge<sup>1</sup> 35 miles above Trōde and 21 miles above the confluence of the Bhavāni and Kāveri rivers. The reservoir so formed will hold 80 000 million cubic feet of water, and the water spread will reach northward to Hōenkāl falls beyond the confluence of the Loppār River with the Kāveri submerging the villages round Solappādi and Baddirahalli in the Dharmapuram Taluk. The Project is intended for the improvement and extension of irrigation in Tanjore District.

The Krishnagiri Project provides for the construction of a dam across the Pennayār, at a point where the river valley is narrowed to a width of half a mile by two rocky hills 25 miles north west of the spot where the Madras Caneet Railway crosses that river. The catchment area of the reservoir would be 1 131 square miles. The capacity of the reservoir is estimated at 6 000 million cubic feet, a quantity sufficient for the irrigation of 20 000 acres of paddy and 38 000 acres of dry crops. It is doubtful if it will be possible without infringing existing irrigation rights to permit impounding of such large quantities of water and this matter is the subject of further enquiry. Two main distribution channels are provided for. The south main channel would irrigate that portion of Krishnagiri Taluk which lies on the right bank of the Pennayār, and stretches as far as the Kambaya nallur Mitta. The east main channel is to serve the left bank of the Pennayār bending round the hill to the east of the reservoir and passing near the bund of the Ghouse Saib Tank of Avadāna palli. Thence it is to cross the road, and curve round the hill near Timmāpuram Tank, irrigating the country just above the Nedungal Anaikat.

<sup>1</sup> See p. 1 supra and Vol. II p. 278

CHAP IV. The Mārānda-hallī Project is intended to utilise the surplus  
 IRRIGATION. water of the Sanat-kumāra-nadī, which at present passes over  
 the Mārānda-hallī Anaikat in Dharmapuri Taluk, at which point  
 Mārānda- the river has a catchment area of 340 square miles. The scheme  
 hallī Project. provides for increasing the capacity of Sangam-basavan, Māvērī  
 and Jer-talav Tanks by raising their bunds.

A further extension of the Mārānda-hallī Project is the con-  
 struction of a reservoir near Pālakōdu, to be filled by the surplus  
 water of the Jer-talāv. This reservoir would irrigate the valley of  
 the Pula-hallī river, which crosses the Dharmapuri-Krishnagiri  
 road south of Kāri-mangalam.

Proposals have been formulated for improving the precarious  
 supply of the Badē-talāv Tank, near Krishnagiri, by connecting  
 it, by a channel 12 miles long, with the Mārānda-nadī near  
 Nidusāl,<sup>1</sup> where an anaikat was to be built. The Krishnagiri  
 Project would, however, be incomparably more useful, and would  
 benefit the same tract.

Suggestions have been made for exploiting the Sanat-kumāra-  
 nadī by the erection of a gigantic reservoir near Pancha-palli,  
 but the Pula-hallī Project would serve the same end far more  
 effectively. Two reservoirs have been proposed near Anchetti in  
 Hosūr Taluk. The adjoining tract, however, is sparsely populated,  
 feverish, and mostly covered by reserved forests. Proposals  
 have also been considered for utilising the Vāṇiyār and the  
 Toppūr River by the construction of dams, and for enlarging  
 the capacity of the tanks fed by the Sarabhanga-nadī and  
 Swēta-nadī.

#### AGRICUL- TURAL ECONOMY

Volumes might be written on the economic condition of  
 agriculture in the District, on the poverty under which the ryot  
 suffers, on his indebtedness, on the increase in the cost of  
 cultivation, the restrictions of Forest Laws, and the weight of land  
 assessment. Unfortunately it is not humanly possible to sum-  
 marise accurately the little-understood complex of forces that act  
 and react on the ryot's status, and vague generalities are best  
 left alone. Suffice it to say that the ryot shows no sign of being  
 "taxed out of existence," that he is as truly the backbone of the  
 nation to-day as he was a century, or a millenium, ago, and that  
 the soil of Salem District under the British Raj can support  
 nearly four times the population that it supported under Tipu's

<sup>1</sup> A village belonging to Neriyana-kuppam Mitta of Krishnagiri Taluk on  
 the opposite side of Mārānda-nadī to Māra-samudram.

rule. Indeed the riot undoubtedly is war and always will be, but he is none the less surely and vital for that. Munro's impartial summary of the riot's condition is by no means an anachronism in the twentieth century.

Though the riots have little money I imagine that they suffer less real distress than the peasantry of Europe. The indifference of the weather is what they hardly ever feel. Firewood costs them nothing and dress very little. Their own labour for two or three days is the price of their house which is built of mud and covered with straw or leaves, and in a warm climate such that risks answer the purpose just as well as stone or marble. All of them are married and their families so far from being a burden are a great support to them because their labour profits are more than the expense of their maintenance—this is especially generally and rational that nothing is more common than to grant a man a term of years of rent on the death of his wife or his son. Learned men who write of India begin by talking of the samsat and then tell us that its vertical rays make the natives indolent. But in withstanding all this the farmers are at least as industrious as the people of Europe, and their women more so.<sup>1</sup>

The Census Returns for 1911 show that nearly 1,700,000 souls or 73 per cent. of the total population are dependent on agriculture for livelihood. Out of every thousand so dependent 35 are classed as non-cultivators (landowners 24 and tenants 11 per mille) and 965 as cultivators (landowners 70, tenants 76 and labourers 180 per mille).<sup>2</sup> Thus excluding non-cultivating owners and tenants the number of souls directly dependent on the soil totals just over 1½ millions or 70 per cent. of the total population. Out of this huge total, 58 per cent. are classed as 'actual workers' and 12 as 'dependents' against 50 per cent. 'actual workers' and 50 per cent. 'dependents' for the remaining half million of the population. The percentage of 'actual workers' among the cultivating landowners is 56 among the cultivating tenants 51, and among the agricultural labourers 70, and of those 'actual workers' the percentage of females is 12 among cultivating landowners 37 among cultivating tenants, and 56 among field labourers. The analysis is interesting as it shows that the peasant proprietor is still the most important person in the District, and that he and his family work hard. No doubt the

CHAP. IV  
AGRICULTURE  
TOTAL  
ECONOMY

Per cent.  
Dependence

<sup>1</sup> Letter to the Editor, May 10, 1907, C. I. B. Vol. I, p. 180.

<sup>2</sup> The actual figures are—

Non-cultivating owners	31,069
Non-cultivating tenants	13,833
Cultivating owners	918,099
Cultivating tenants	970,800
Labourers	232,003



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AGRICUL-  
TURAL  
ECONOMY.

comparative dearth of capitalists is a check on the rapid development of new methods of agriculture, but the rapid growth of ground-nut and cotton cultivation during the past decade prove that the Salem ryot is by no means buried in conservatism. *Latifundia* are not an unmixed blessing, and Salem District affords a useful object lesson in the vitality of "small holdings"

Rent roll

Though "rent-roll" statistics are apt to be vitiated by the fact that a ryot may not only hold several pattas in his own name,<sup>1</sup> but may also have an interest in several "joint-pattas", yet, so far as they go, they corroborate in an interesting way the inferences to be drawn from the census returns. The subjoined figures show the proportion of single and joint pattas in each taluk after the introduction of Resettlement, together with the percentage of pattas paying over and under Rs 30 —

Taluk	Single	Joint	Rs 10 and less	Between Rs 10 and Rs 30	Total under Rs 30	Over Rs 30
Salem	60	40	61	34	95	5
Tiruchengōdu	41	59	45	48	93	7
Attūr	66	34	83	14	97	3
Uttankarai	69	31	75	22	97	3
Dharmapuri	56	44	74	23	97	3
Krishnagiri	55	45	64	28	92	8
Hosūr	55	45	75	20	95	5

Rents.

Such lands as are leased, are usually leased for a share in the produce (*vāram* tenure). The respective shares of contracting parties are, as a rule, determined by local custom. The commonest arrangement is for owner and tenant to take a moiety of the produce each, the owner paying the whole assessment, and the tenant bearing all the cost of cultivation. Sometimes the owner gets only two-fifths, and in the case of lands irrigated by baling, the owner's share is often reduced to one-fifth. The poorer the soil, the lower is the owner's share, and one-sixth is sometimes agreed to. In the Bāramahāl, and also in the Denkanī-kōta Division, the so-called *kandāchāram* system is in vogue, by which the owners receive one-fourth of the produce, the tenants three-fourths, each party paying half the kist. Leases for a fixed rent in kind (*guttagai*) are confined to wet and garden lands irrigated by unfailing sources, such as the Pennaiyār channels or "major" tanks. the owner pays the kist and receives 5 or 6 *kandagams*<sup>2</sup>

<sup>1</sup> "Duplicate pattas" as they are called in Settlement jargon.

<sup>2</sup>Inclusive of Ōmalūr

<sup>3</sup> One *kandagam* = 213½ Madras measures in the Krishnagiri Taluk and 110 Madras measures in the Dharmapuri Taluk.

of grain Money rents are paid mostly on betel gardens, and on paddy land in the few favoured localities where the sowars find the purchase of land to be a profitable investment for capital

The sale value of land since 1871 has fluctuated in rather a curious manner In preparing the Scheme Reports for Resettlement the registered sale deeds of nearly 800 typical villages were examined and it was found that the average sale value of dry land in most of the District stood markedly lower in the period 1881-85 than it was in 1871-7 The fall is due partly, no doubt, to the fact that in the earlier period the transactions registered were few in number, and at the later period registration was more in fashion, even for petty transactions, it is probable at the same time that depreciation was due in part to the Great Famine Since 1885, however there has been a steady rise in land values, except under ordinary "dry" lands, the value of "wet" lands in the southern taluks rose from Rs 99 in 1871-75 to Rs 110 in 1895-1900, the value of "dry" lands with wells rose from Rs 53 to Rs 64½, in the northern taluks the value of "wet" lands with wells rose from Rs 120 in 1871-7, to Rs 204 in 1891-9, that of "wet" lands without wells from Rs 131 to Rs 166, while "dry" lands with wells rose from Rs 23 to over Rs 33 in the same period Ordinary "dry" lands however, in the southern taluks fell from Rs 29½ to Rs 22½, and in the northern taluks the figure for both periods was just under Rs 23½ The decrease is probably due to the fact that the poorer lands, which in the earlier period could command no price at all, in the later period acquired a saleable value

More recent registration figures for the whole District indicate a further rise, the average value of "dry" land in Government villages for the whole District in 1897 was Rs 31 in 1901 it was Rs 45 that of "wet" was Rs 179 in 1897 and Rs 221 in 1901, the rise in Mitta lands was less sharp

The stability of the ryots seems to be improving, and the proportion of immoveable property transferred from ryots to non agricultural capitalists appears to be decreasing For instance the District Registrar's returns show that in 1897 of the total extent of land purchased only 71 per cent was bought by agriculturists, while in 1904 the percentage was 83, in 1897 ryots sold 4,130 acres more than they purchased, in 1904 the difference was reduced to 411 acres If these figures are any index of the drift of things, there is no serious reason to fear that the ownership of land is passing out of the hands of the agricultural classes

CHAI IV  
AGRICUL  
TURAL  
ECONOMY  
—  
Sale Values

Land  
Transfers

¹ See G O 1029 Rev of 7th October 1903 I 23 and Board's Proceedings  
-12 of 1 th July 190 p 9

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AGRICUL-  
TURAL  
ECONOMY

## Waste.

The area of "dry" land classed as assessed waste (*pōdugāl*) in Government villages at Resettlement amounted to about 350,000 acres, assessed at Rs 2,11,000 odd, and the area under "wet waste" was about 4,600 acres, assessed at a little over Rs 22,000 <sup>1</sup>In the resettled villages the percentage of "dry waste" to the whole "dry" *āyakaṭ* was as shown

Taluk		
Salem	13	in the margin
Tnuchengōdu	9	The figures at first sight are
Āttūr	46	rather startling, especially in Āttūr, <sup>2</sup> Ūttankarai
Krishnagiri	14	and Hosūr, and the existence of such enor-
Dharmapuri	17	mous areas of waste land demands an explanation.
Ūttankarai	31	
Hosūr	26	The cause can hardly be over-assessment, for a

glance at the soil-wai abstracts<sup>3</sup> of assessed waste reveals the fact that most of the waste land in the District is very lightly assessed. The average assessment on "dry waste" at Resettlement was a little less than 10 annas per acre, and that on "wet waste" about Rs 4 $\frac{3}{4}$ .<sup>4</sup> In the southern taluks nearly 60 per cent of the waste was assessed at less than one rupee per acre, and in the northern taluks nearly 90 per cent of the waste comes under the same category, nearly 40 per cent being placed in the lowest *taram* of 4 annas per acre. The fact is that a very large proportion of the soil in Salem District is extremely poor in quality and barely repays the most meagre culture. Moreover the large tracts that adjoin Forest Reserves are often not only malarial, but also peculiarly liable to be devastated by wild animals. The result is that the ryot tends to concentrate his efforts on the intensive cultivation of the lands which yield the richest produce or lie closest to his home. Especially is this the case in Āttūr Taluk, where the ryot's chief interest lies in his wells and channels. The poorer and remoter soils are not unnaturally neglected. If a few good showers fall at an opportune moment, it may be worth a ryot's while to plough a patch of waste land and sow it with a hardy crop, without asking for its formal assignment. It would not pay him to expend much time or labour on manuring and weeding such fields, and so superficial is the cultivation, that the land must be frequently left fallow to enable the soil to recoup

<sup>1</sup> Exclusive of Nāmakkal and Tnuppattūr, but inclusive of the newly settled villages of Āttūr, Salem, Dharmapuri and Hosūr

<sup>2</sup> For the peculiar condition of Āttūr Taluk, see G O. 1029, Rev of 7th October 1903, pp 11 and 15

<sup>3</sup> See Appendix XIV-A and XIV-H at pp 62 and 63 and 71 of B P 387 of 19th October, 1903, and Appendices VII-A and VII-B at pp 55 and 56 of B P 9 of 8th March, 1908

	Wet			Dry		
	rs	a	p	rs	a	p
South	5	6	9	0	11	0
North	3	6	11	0	8	1

its exhausted energie Thus very large areas of waste land are cultivated on *irrigama* and are never assigned, and in many localities, notably in Attār and Hoār, the farmer's etiquette prescribes that, if a ryot has once cultivated a waste field, he has a sort of claim to it, and no other ryot may take it up without his consent<sup>1</sup> Again, in Hosūr Taluk, custom requires the reservation, by mutual consent of the villagers, of large tracts of waste land for purposes of grazing, and even recognises the preferential rights of individual ryots to graze their stock on particular fields Lastly, the cost of paying the value of trees on waste land, which is a condition precedent to its assignment often acts as a deterrent to its being brought under permanent occupation In view of the above facts, the extent of land remaining unoccupied in Salem District is not so serious a symptom as it might appear, and there is little prospect that the total area permanently under 'holdings' will ever be greatly extended

It is by no means easy to express the remuneration of the agricultural labourer in terms of annas and pies The day labourer is sometimes paid in cash, sometimes in kind, sometimes in both His remuneration varies with the work he has to perform, and the different rates for ploughing, weeding, reaping, thrashing, etc When he is paid in kind, he may receive one meal a day *plus* cash or grain, or two meals a day or so many measures of grain per diem, and the measures in which *lāl* is paid vary widely in different localities, and sometimes special measures are employed for the purpose<sup>2</sup> The position of farm servants (*pannāyals* = *adscripti glebæ*) is different, they engage themselves to their master (*yajamanan*) for periods varying from a year to a life time the terms of the contract are infinitely various the master usually provides food and clothing, with perhaps a small sum of money annually, and a few customary presents, such as a cloth at Dipāvali a *tāl* at marriage, a few rupees at the birth of a child, etc It must not be forgotten that in the days of *Lipu* the position of the agricultural labourer was virtually one of hopeless slavery Among the forms of agreement officially sanctioned by Read is a "Form (No 38) of Promissory Note to a Servant who engages to serve him for life", its terms are terse and to the point, they run —

If you serve me while you are able to work, I will maintain you while you live "

<sup>1</sup> *Pōdūgāl vāddiyam* or right to waste land is the phrase current in Attār Taluk

<sup>2</sup> For the *Kāl* *pādī* and *Kāl* *vallam* see page 287

## CHAP IV

'GRIFFIN-  
TUNAL  
FLOOR 1

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Another Form of Promissory Note (No 36) of equal interest, and rather more respectful to human liberties, runs as if written by Laban to Jacob —

“If you will serve me five years from this date to the best of your ability, I will supply you with food and apparel, and at the expiration of that period will give you my daughter in marriage”

Unfortunately documents similar in purport to the former of these promissory notes are occasionally presented, even in the twentieth century, at the offices of the Sub-Registrars For instance —

“We are your Paniah servants, and as such we serve you in all good and bad occasions, in all the works you command us to do in our lifetime and for our service you have to give us five measures for each *landagam* of your produce in each year” or

“I have received Rs 37, and in lieu of interest I have employed my three sons under you for 15 years, on pay of Rs. 1-8-0 per annum and 12 *vallams* of *rāgi* per mensem If my sons fail to work, I render myself liable to damages and punishment under the Acts of Government”

But though poverty survives, the position of the labouring classes is undoubtedly improving In Hosūr, in particular, the supply of labour is unequal to the demand, and the day-labourer can dictate his terms The counter-attraction of the Kōlār Gold Fields and the Mattigiri Remount Depot, and the high wages offered by estate owners on the Shevarioys and Nīlgiris, and in Ceylon, Mauritius Penang, etc, partly account for this Good wages too, can be obtained on road repairs, irrigation works, new railways, or in gathering forest and avenue produce Even plague, by restricting the supply of labour, has helped to place the coolie classes in an advantageous position

loans (*tallari*) by Government to needy ryots and new settlers, as well as for the repairs of tanks, provisions which anticipated the Loans Acts of 1883 and 1884. But Government Loans have not met with the success they deserve, and they have only touched the fringe of the problem. Possibly the abolition of the December list in 1916 (1906-07)<sup>1</sup> will do something to improve the ryot's credit, for the December list undoubtedly placed the ryot under the heel of the sowcar. But brighter prospects are perhaps opening with the rapid growth of the co-operative credit system. The movement began with the registering of an Urban Bank and a Rural Society in Namakkal Taluk in 1905. At the close of 1907-08 the number of societies was only 8, but in 1908-09 the number rose to 43, and in the following year to 52. This extraordinary progress was due to the formation of the Salem District Urban Bank in January 1909, which, thanks to the energy of the Secretary Mr. Adinarayana Chettivar, in five months collected 'Rs. 10,000 of share capital, obtained over Rs. 20,000 of local deposits, borrowed nearly two lakhs, realised a net profit of Rs. 1,200 and carrying over Rs. 500 to a dividend equalisation fund and Rs. 300 to the reserve fund, declared a dividend of 9 per cent.' In 1910-11, owing to the transfer of Namakkal with one Urban and six Rural Societies to Trichinopoly, the number of societies remaining was only 75, but even then their working capital was Rs. 1,13,423, and the credit given Rs. 1,00,691.

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AGRICULTURAL  
ECONOMY  
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<sup>1</sup> See Vol. II, p. 57.

<sup>2</sup> Address of Mr. B. V. Narasimha Ayyar at the Salem District Co-operative Conference of 12th March 1910.

## CHAPTER V.

## FORESTS

History—Reservation—Distribution—Working Plans—Timber and Fuel—Fire protection—Cultural Operations—Bamboos—Sandal—Grazing—Mannic Leaves—Minor Produce—Roads—Revenue—Crime

History

FOREST conservancy in Salem District may be said to begin with the advent of the Madras Railway, towards the end of the sixth decade of the nineteenth century. Attempts had already been made by the local authorities to restrict the wholesale clearances of forest growth on the hills by Malayāls for purposes of cultivation and the profits to be made by the exploitation of forest products had attracted the notice of Government. With the construction of the railway came a frantic demand for sleepers; an attempt was made to control the supply, and by the year 1860-61 a complete establishment was organised and a set of rules was sanctioned. But the establishment, which consisted of an Assistant Conservator, an Overseer and twelve peons, was too small and too late to prevent a devastation from which the District has not even yet recovered.

For the construction of the Madras Railway the Salem forests were recklessly denuded. In the year 1859-60 scigniorage fees amounting to nearly Rs 23,500 were realised on sleepers alone, the number of sleepers supplied within the year being 245,743; so great was the demand that trees could not be marked fast enough, and felling was uncontrolled. These sleepers were not sawn but *adzed*, a process involving immense waste of material, for a log, however large, would only suffice for one sleeper. According to a report of 1863, "old stumps show that there used to be good sized teak on the hill forests, but now ryots fell saplings at night, and there is not much left." Nor were the greedy contractors content with destroying all the teak. Fine satin-wood forests round Kōttai-patti were entirely wiped out by them, and, before the new Forest Department could make itself felt, irreparable mischief was done.

along the Kāveri banks the stolen wood was floated down stream to Srirangam on bamboo rafts. In 1865 railway contractors took to robbing the Government forests of timber under cover of Mitta leases. In 1865 the reignmorage of twelve annas for 18 large bamboos and six pies per bundle of small bamboos imposed in 1861, was removed and such enormous quantities were exported into Mysore in consequence, that reignmorage had to be reintroduced in the following year. In 1866-67 hundreds of thousands of trees were illicitly felled by cattle drivers and Government were helpless because the magistracy refused to convict for theft. In 1870 the Conservator writes, 'Government have only to look at the amount of timber taken free out of the Salem jungles alone, to see that no forests could possibly stand a drain of this nature', a rather dispiriting comment on ten years work. In the following year it was decided to place the Forest Department under the direct control of the Collector, who hitherto had managed the Jungle Conservancy Department with the aid of local cesses independently. This change was brought into force on 1st October 1872 and continued for a decade with rather more encouraging results. By 1880 no less than 22 isolated topes had been set apart as jungle conservancy topes, and twelve reserves had been surveyed and demarcated for the supply of fuel to the Madras Railway and walled or fenced at some cost.

Until the year 1902 the forests of the District were under the charge of a single District Forest Officer since then, there have been various changes the Tiruppattur and Nāmakkal Taluks having been transferred to the North Arcot and Trichinopoly Districts, respectively and two District Forest Charges (North and South) being formed the District is divided roughly by a line starting on the Kāveri near Pūlāmpatti and running to Salem, thence following the road to the foot of the Shivaroyas and the bridge path to Yercaud, the road from Yercaud to Nāgalūr and thence down to near Bommiḍi along the western side of the Yermalai reserved forest and then along the northern boundary of the Uttankarai Taluk to the North Arcot border. The North Salem Forest District now consists of the following Ranges—Anechetti, Denkanikōṭa, Krishnagiri, Dharmapuri, Kāveri and Salem West, those in the South Salem District are Chittēri, Harūr, Pāpureddipatti, East Salem and Attūr.

Scientific conservancy begins with the passing of the Madras Forest Act V of 1882. In the first few years subsequent to the

Reservation.

<sup>1</sup> Salem Taluk 38 Attūr 1 Nāmakkal 18 Tiruchengōdu 10 Hosūr 38 Dharmapuri 23 Krishnagiri 2 Uttankarai 31 and Tiruppattur 15



CHAP. V  
FORESTS.

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passing of this Act, the policy of the Government towards reservation changed several times, as knowledge of the working of the Act improved; thus at first, it was intended to set aside certain areas outside the reserved forests, as village forests; it was soon found that the village officers could not be trusted to manage these areas for the benefit of the village community in general, and the idea of village forests was abandoned, the Government reserves being extended so as to include the areas originally left out for village forests. The result was that in some places the reserves were brought so close to cultivated lands that there was insufficient ground left available for extension of cultivation, and the sudden absorption of all the land fit for pasturing the village herds into reserved forests, in which free pasture was not allowed, caused so much ill feeling, that orders were issued to put back reserve boundaries, so as to leave outside them sufficient waste land for the extension of cultivation, and the exercise of ordinary communal privileges. The result of these changes of policy was to delay the final selection and settlement of Government reserves, and to create, at each change of policy, a fresh set of boundary lines. From 1890 till 1898 a special party from the Survey of India was engaged in surveying the reserved forests, and many of the maps bear evidence of the changes then taking place, as they show boundary lines and reserves which have since been abandoned.

The first notifications of reservation were published in 1886, the included area being 550,614 acres. Since then the work of reservation has proceeded actively, as the subjoined figures show —

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square miles, but this includes several hills almost devoid of vegetation<sup>1</sup>

The principal groups of forests are the following —

The Kolli malais in Attūr Taluk, occupying the northern slopes of the Kolli malai Hills from the cultivated plateau to the base of the hills with an area of a little over 16 square miles

The Pachai malais on the south border of Attūr Taluk the reserves cover a comparatively small portion of the hills, their extent being over 30 square miles

The Kalriyan and Jadaya Kavundan slopes in the north of Attūr Taluk, the former of which were decided to be Government property after considerable litigation, this chain of reserves forms an unbroken line from the east of Tumbal to the South Arcot District boundary, and covers over 60 square miles

The Chitteris extending north and east of the above partly in Salem and partly in Uttankarai Taluks, where they extend north as far as Tirumalai, and cover 250 square miles of which only 36 lie in Salem Taluk

The Shevaroyas, comprising the outer slopes on all sides of the well known Shevaroy Hills and one or two of the interior valleys This group which, with the exception of one small isolated reserve in the interior, forms one block of forest, is typical of the manner in which the reserves have been gradually built up for it consists of no less than 26 separate reserves, with a total area of 113 square miles

Finally, the large mass of forest lying between Pennagaram and Denkanikota, extending along the Kaveri from its junction with the Sanat kumara nadi to the frontier of Mysore and covering an area of 100 square miles

There are minor chains of reserves one connecting the last mentioned block with the Shevaroyas, across the south of Dharmapuri Taluk another in the northern portion of Krishnagiri Taluk, and a third along the Kaveri in Salem and Tiruchengōdu Taluks The area under reservation in each of the eight taluks is shown in the margin Lists of Reserves are given in Chapter XV

Taluk	Area of Reserved Forest in square miles
Attūr	106
Salem	196
Omair	8
Tiruchengōdu	13
Uttankarai	291
Dharmapuri	213
Krishnagiri	54
Hosūr	338

<sup>1</sup> In Salem South 1160 acres have been notified under section 4 of the Forest Act as a proposed reserved forest The settlement of 9280 acres of the Huddurgam proposed reserve in the Hosūr Taluk is almost completed

CHAP V.  
FORESTS.  
Working  
Plans

So long as the full time of the district staff was devoted to the preliminary formation of reserves, systematic forestry could not be attended to. The first regular working plan was sanctioned in 1900. Since then rapid progress has been made, and up to date working plans have been prepared for all the ranges in Salem South, except six reserves in Uttankarai Taluk; in Salem North, working plans have been sanctioned for the Krishnagiri and parts of the Kāvēri and Salem West Ranges and are under preparation for Dharmapuri Range and for sandal-wood in Hosūr Taluk.

The aim of the Forest Department is to improve and protect existing growth so that a sustained yield may be assured.

The chief items of produce are (1) Timber, (2) Fuel, (3) Charcoal, (4) Bamboos, (5) Sandal, (6) Grazing, (7) Manure Leaves, and (8) Minor Produce.

In 1893 what are termed "located fellings" were introduced, under this system the area to be exploited was demarcated and the purchasers of permits had to go and cut in this locality—this was a great improvement on the previous system under which the holder of a permit was at liberty to go wherever he wished and take what he wanted, as it rendered supervision so much easier, this system was started, and gradually elaborated by Mr. Brasier, who had done similar work in Tinnevely before his transfer to Salem, into a regular series of coupes under which the area felled was, as far as possible, in inverse proportion to the volume of timber and fuel which might be obtained from the area, in other words, the poorer the growth, the larger was the area proposed to be cut annually.

As already stated, the first working plans were sanctioned in 1900; they were prepared under Mr. Brasier's auspices, the system followed has been that of "Coppice with Standards", the number of standards varying between 15 and 25 and the rotation varying from between 20 and 30 years to 32 in the Lōkūr and 36 in the Krishnagiri Working Circles. The area of the coupes varies between a minimum of 44 acres and a maximum of 836 acres, principally due to the probable demand and to the area in any one locality which was available for exploitation. The larger coupes are situated near the railway, and within a distance of 20 miles of Salem town, and were at first worked departmentally with a view to supplying the Madras Railway (now South Indian Railway) with the fuel needed for running. The departmental supply began in 1892 with a contract for 200 tons a month, and was raised in 1894 to 500 tons, in 1896 to 1,200 and in 1899 to 2,200 tons per mensem. During the next three years the supply gradually fell to 1,150 tons a month and after 1906 only small quantities of

lighting fuel were taken as the Railway took to the use of coal thenceforward the principal demand has been from Salem town

Coupes are now sold to contractors who carry out the felling and removal of the produce fix their own rates of sale and maintain their own depots

The growth in the plains and up to a height of about 3000 feet is for the most part deciduous the evergreen forest gradually spreads from a narrow fringe of trees along the streams to what must at one time have been large masses of dense virgin forest especially on the Shevaroya and Kolli mals the o have, however largely disappeared owing to the exigencies of the coffee industry and the demands of the Malayali population for further lands for cultivation

Timber is seldom available of any large size the commoner Timber species are—

*Chloroxylon nicotiana* which is nearly universal *Anogeissus latifolia* the Illi ray, *Harberia binata*, *Albina indica* *Cetela loona* and various *Acaciae* *Lucena jambolana* *Holoptelea integrifolia* *Gmelina arborea* and in places *Terminalia Arjuna* Teak *Platycarpus marsupium* *Bridelia retusa* *Bischofia javanica* *Flacocarpus* species also occur on the higher slopes existing stumps show that the teak used to grow to a fair size on the Shevaroya There are of course numerous other species used for timber

*Albina amara* is almost universally preferred for fuel and in the more accessible forests this species probably forms about 50 per cent of the growth, the other commoner species are—

*Wrightia tinctoria* *Premna tomentosa*, *Canthium ditylum* and *Frythroxylon monogynum*

The growth of grass and bamboo renders many of the forests especially subject to damage by fires consequently coupes under felling and those which have been felled within the last five years are specially protected by clearing the lines round them and employing a number of fire patrols who are supposed to keep the lines clear of inflammable materials, and to be always ready to proceed at once to any fires which may occur and to extinguish them The same procedure is in force for some other areas in the Hosur Hills with a view to improving the growth which, especially along the Kaveri consists of nearly pure *Hardwickia* forest Fires principally occur during February and March thunder storms in April and May, as a rule putting an end to the fire season

Under the Jungle Conservancy, a considerable amount of work was undertaken in planting Tamarind and Mango near villages, this was later on superseded by the sowing of seed in patches, or broad cast, in blanks in the coupes when regular

Fire protection

Cultural Operations

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working was instituted, the principal tree species put out being Tamarind, *Albizia Lebbel*, *Albizia amara*, *Chloroxylon swietenia*, *Asadrachta indica*, *Acacia sundra*, and *Acacia ferruginea*; with these were mixed seeds of various shrubs, e.g., *Cassia auriculata*, *Cassia fistula*, useful for tanning bark and manure leaves, and such other species as *Dodonaea viscosa*, *Randia dumetorum*, *Canthium parviflorum* and others, which would protect any tree seed which germinated, a certain amount of seed of *Tephrosia purpurea*, which is largely used for leaf manure, was also put out. In Sanniyāsi-malai on the Shevaroy's a sum of nearly Rs 9,000 has been spent up to date in fire-protection and in planting out *Grevillea robusta*, *Frenella rhomboidea* and *Acacia dealbata* in the north and east, in the hope of covering the soil and so improving the water-supply in the streams below. In 1913 sandal seed was dibbled in in patches over an extent of about 50 acres of scrub in the Nagara-malai reserve at a small expense, and so far (1915) the results seem promising.

## Bamboos

The small bamboo (*Dendrocalamus strictus*) is one of the most valuable assets of the Salem Forests; it flourishes at any elevation between 1,000' and 4,000'. The finest Bamboo area in the District is the forest tract on the west of Hosūr and Dharmapuri Taluks. Bamboo is also extensively exploited on the Shevaroy's, Chittēris, Kaliāyans Pachai-malais, Kolli-malais, Aranūttu-malais and on the east of the Bōda-malais. The large bamboo (*Bambusa arundinacea*) is not so ubiquitous, but it is found in fairly large quantities in valleys and near the banks of streams. It occurs in great abundance between Kempakalai and the Āne-bidda-halla, and is common between Pennāgaram and Javulagiri and also on the Shevaroy's.

Bamboo coupes are sold to contractors when a reasonable price can be got; in other cases permits are issued to meet the local demand, the rotation varies between three and five years. The chief markets for bamboos outside the District are Erode, Trichinopoly, Karūr and Madras.

## Sandal

The best quality of sandal-wood is found in the forests of Denkanī-kōta. It is not uncommon in the Chittēris, Shevaroy's, Pachai-malais and Kolli-malais, but the quality is not so good as that from Denkanī-kōta and the quantity is far less. The value of the sandal-wood in the District was appreciated as soon as the Company came into possession. Buchanan, speaking of what was then the Ālambādi District (i.e., Taluk), says, "Captain Graham sold a tenth all the trees that were fit for cutting and received for them 300 pagodas. The condition of the sale was that only the old full-grown trees should be cut, but the fellow

has taken every stick of any size, and there will be no more fit for cutting in less than ten years.

Sandal wood is always collected departmentally. A Ranger or Forester selects the trees to be felled, marks numbers and measures them, submitting a copy of his measurement list for approval. On receipt of this the trees are dug up, roots and all cut into sections, roughly dressed so as to remove bark and sap wood, and then removed to depot. Each piece of each tree is marked with the number given originally to the standing tree, so that it is possible to reconstruct each tree in depot, and thus to check any tendency to theft. After check in depot, the wood is

carefully cleaned of all sap wood, sawn into convenient lengths, and classified into first, second, third class billets first and second class roots, etc., down to class VIII, which is reserved. Auctions used to be held periodically, when good billets realised nearly seven annas a pound. In future the fillings are to be transferred to a central depot, probably at Tirupattūr for sale. The marginal statement shows the quantity of sandal felled at different periods.

As a general rule coupes worked on the "Coppice with Standard" system are closed to grazing one year before and five years after felling. In Harūr Working Circle, owing to poverty of growth the period of closure is ten years (two years before and eight years after felling). Some specially protected blocks are closed against grazing throughout the whole period of rotation. On the Kalrāyans grazing is combined with manure leaf cutting under the 'pastoral method' (p. 250).

The grazing fees authorised under section 26 of Act V of 1882 were not brought into force in the District till 1888. The license system, worked by a contractor for commission, was introduced in 1889, the rate being two annas per buffalo, one anna per head of cattle, and six pies per sheep. In 1893 this was superseded by the system of half rates for privileged and other cattle, worked through baruams. Then in 1896 came the issue of permits by Range Officers and travelling 'Permit Issuing Officers' at 6 annas per buffalo, 3 annas per head of cattle and 1½ annas per sheep. Goats were altogether forbidden the reserves. In 1899, however

<sup>1</sup> The original rules as to mark for felling all the dead and lying trees and only such green trees as were over 30 in girth at breast height. After 1904 the minimum girth for exploitable trees was raised to 36. Removals are now (1916) restricted to dead and dying trees pending the introduction of a working plan which is under preparation.

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certain areas were set aside for browsing, the rate being  $1\frac{1}{2}$  annas per goat, but in South Salem these were again closed in 1905-06. In 1902 the fees for goat browsing in North Salem was raised to 8 annas a head and in 1914 goat browsing was altogether prohibited. After the introduction of Working Plans, the Reserves were divided into grazing blocks, some of which extend to more than one reserve. A permit holds good from July to the end of the following June, and gives access to one grazing block only.

Fodder

To compensate for the closing of coupes to grazing, and to educate the villagers to fire-protection, ryots are encouraged to remove grass for fodder from closed areas. Even in specially protected blocks, grass-cutting is permitted in seasons of scarcity. The grass most commonly cut for fodder is *Andropogon contortus*.

Manure  
Leaves

The local demand for manure leaves is almost confined to Salem and Āttūr Taluks, and thousands of tons are exported annually to the adjoining taluks of Trichinopoly and South Arcot. In the Northern Division it is held that the Reserves are insufficient to supply the population with all its requirements in fuel, timber, grazing, etc., and that the supply of manure leaves is incompatible with the persistence of the forests. It is estimated that between 2 and 3 tons of leaves are required to manure one acre of wet land. Manure leaves may be removed from unreserved lands without charge by the inhabitants of adjoining villages. As to Reserves, till 1890 the permit system was in force, and from 1895 the right to remove the leaves of Turinjī, *Nux-vomica* and all unclassified trees was leased out annually. But with the gradual introduction of Working Plans came the system of "limited manure-leaf coupes" in the Salem East and Āttūr Ranges, and the closure altogether of manure-leaf cutting areas in Salem West and the two Harūr Ranges. In Salem South no removals of manure-leaf have been allowed from reserves since 1912.

On the "Upper Slopes" of the Kalrāyan Hills in Āttūr Range the method adopted for exploiting manure-leaf and grazing is that known as the "pastoral method". The area to be treated is divided into four coupes, and each coupe in turn serves as an annual cutting area for five years, during each of which all scrub and young trees of the third class (except minor produce trees) and inferior species may be pollarded. After the close of the manure-leaf season in the fifth year, the trees are coppiced, and then given a rest for 15 years. After a coupe is coppiced it is closed to grazing for five years, during which, however, the removal

of grass for fodder and thatching is permitted on payment. After the period of closure expires, the coupe is open to grazing for 15 years.

In the early days of forestry the minor produce was not under the control of the Forest Department, but its collection was either free or it was leased by the Collector. The right to collect minor produce was first leased out by the Forest Department in 1683 when one contract covered the whole District. In 1896 a separate lease was granted for each Revenue Division, and from 1901 a new system was introduced under which the produce of reserves was leased by reserves, that of unreserved lands by Revenue Inspectors' firms. More recently the latter have been still further reduced by selling the produce of unreserved lands by villages or groups of villages, in the hope of realising more revenue.

Roads are maintained by the Forest Department in Salem District North Division (1) from Kalyanampatti to Kurumbapatti (8 miles) (2) from Kumburapatti to the foot of the Shevaroya (5 miles) (3) from Palalodu to Kesturudi (16 miles) (4) from Pennakaram to Anelatti, via Anel-bidda halla (27 miles) (5) from Denkanikota to Arur (8 miles), and (6) from Kumburapatti to Anelatti (8 miles). In Salem South Division the principal roads maintained by the Forest Department are (1) Mallipulam Ghat Road (4 miles) (2) Harur to Kumburapatti (9 miles) (3) Kombuthalaki to Pappreddipatti bridle path (8½ miles), (4) Chittur to Vellimalur village path (6 miles) (5) Periyambur to Pāsimikul bridle path (6 miles).

The gross revenue derived from forests shows a steady increase during the past 10 years though from year to year the net revenue fluctuates with the expenditure on conservation and exploitation.

The subjoined figures are of interest.

Year	Gross Revenue	Expenditure	Net Revenue
	Rs.	Rs.	Rs.
1899-01	5,171	10,004	330
1900-01	17,100	14,317	2,783
1901-02	20,301	1,0818	19,213
1910-11	25,180	1,80813	23,371
1913-14	26,317	1,09,417	25,220

<sup>1</sup> The figures for 1910-11 exclude Namakkal and Tirupattur the statistics for the previous decade include those tracts.



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The chief heads of revenue in 1910-11 were as follows :—

	Salem South	Salem North	Total
	RS	RS	RS
Timber	11,206	13,716	24,922
Firewood and charcoal	35,504	39,669	75,173
Bamboos	14,057	23,832	37,890
Sandalwood	2,348	20,072	22,420
Grazing	23,323	38,816	62,139
Minor produce and manure leaf	28,234	22,614	50,848

## Crime

“Forest Offences” usually take the form of illicit removal of produce, or illicit grazing. The amount of crime fluctuates, but there is no reason to believe that Forest Offences are on the increase. The annexed statement shows the number of cases which the Department has to cope with. More than half the crimes are compounded —

Year	Illicit removal	Illicit grazing	Fire	Other offences	Total
1890-91	499	199	10	39	747
1900-01	1,109	1,144	11	28	2,592
1910-11	901	325	109	51	1,386
1913-14	1,786	399	95	87	2,367



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INDUSTRIES

(1) Textiles  
A Under  
Read

first two calves dropped by it, if it be a bull, he receives half its estimated value at the time he returns it to its owner

By far the most important industry in the District is that of weaving. It is not easy to conjecture why large colonies of the weaving castes should have settled in a tract, the history of which is characterised by so many centuries of political inquietude. The fact remains, however, that, within a few months after the Treaty of 1792 was ratified, Salem was selected by the Board as a suitable field for establishing an "Investment", and in July 1792<sup>1</sup> Read was informed that Mr Mitchell, Export Warehouse Keeper at Madras, would be deputed to exploit the textile industries of the "Salem Country". In October of the same year Mr Robert Dashwood took up his residence at Salem as Commercial Resident, and Read was called upon to provide him with money.<sup>2</sup>

At the very outset friction seems to have arisen over the supply of labour, one of the chief difficulties being the taxes that weavers had to pay. In the Northern Division, for instance, not only were the weavers saddled with loom-tax and house-tax<sup>3</sup>, they were also liable to pay *Sāyar* dues,<sup>4</sup> and *chuppa*, or stamp duty, exacted by the *Sāyar* farmer. In Krishnagiri special taxes were levied on Pariah weavers in addition to the loom-tax, and in Kam-baya-nallūr special fees were due by weavers to the village accountants. Even before the arrival of Mr Dashwood, Read had notified<sup>5</sup> the abolition of the loom-tax on every loom employed by the Company, and house-tax was levied on all weavers in proportion to the number of looms they had which were not in the Company's employ. The onerous dues payable to the *Sāyar* farmers, however, remained matter for acid comment for two years longer.

The methods of recruiting labour appear somewhat drastic. Read, writing on 19th October 1792,<sup>6</sup> informed Mr Dashwood that he had sent stringent orders "directing weavers of every denomination to obey your summons without least delay or hesitation, on pain of being very severely punished". Not unnaturally this procedure evoked protests, and Munio, in a letter dated 23rd November 1792,<sup>7</sup> expresses a fear that "anything like constraint being used would prevent many who were still in Tipu's country from returning to their old habitation". It was alleged by the weavers of Malla-samudram that their engagements with the Company 'were not voluntary, but forced upon them by native

<sup>1</sup> Press list of Ancient Records in Salem District (1906) No 65

<sup>2</sup> Ancient Records, No 75

<sup>3</sup> See Vol II, p 67.

<sup>4</sup> Anc. Rec No 78.

<sup>5</sup> See Vol II, p 12, Motarpha

<sup>6</sup> Anc Rec No. 76

<sup>7</sup> Anc Rec No. 81.

agents, by threats of punishments and in some instances by actual confinement" while the weavers of Fuchengōdu were "likewise obliged to pay Mr. Dashwood's Dubash ten rupees for every thousand advanced and were they to refuse to comply with this demand he would register cloth of the first sort among that of the second, and by this means incur a much heavier loss." It was admitted that the terms offered by the Company's agents would have been profitable before the War but since the War the price of thread had risen so sharply that they could only carry out their contracts at a loss. In conclusion Munro recommends that the Company should pay a higher price for their cloth and so place their employees on an equal footing with those who worked for themselves. Above all, the contracts should be "voluntary, and for a specific term at the end of which they should be at liberty to renew them or not as they chose, for at present, they are alarmed at the idea of working for the Company, conceiving it to be a kind of bondage from which they must never hope to escape."

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INTRODUCTION  
Textiles

A statement dated 31st January 1793,<sup>1</sup> gives the number of looms in the Southern Division as 1790, of which 188 were worked by the Company. The number of looms for the Northern Division was 631, of which 117 were exempted from taxes. An estimate for the Centre Division, based on accounts of 1789-90, gives the total number of looms at 627. The District total would therefore be about 4,048. Read appears on his own authority to have exempted weavers employed in the Company's 'Investment' from duties on cotton thread, and in March 1793, the Board suggested to the Government that a general remission of these duties should be granted, but Government ordered (16th March 1893) that "as the weavers in the Ceded Districts were not exempted from the duties on cotton thread, they must continue to pay it in common with others." In May 1793, however, Government freed the Company's weavers, not only from all taxes on their houses and back yards but also from all imposts on the raw materials required for their manufacture, including the import duties on yarn, and in September 1794, the general abolition of the loom tax was authorised.

Meanwhile matters did not improve, and on 11th October 1793 Munro penned a strongly worded letter to Read which deserves quoting<sup>2</sup> —

'You have given all your attention to the ryots and abandoned the weavers to a set of rascally dubashes. I wrote you a good deal

<sup>1</sup> *Anc Rec* No 100

<sup>2</sup> *Anc Rec* No 160

<sup>3</sup> *Anc Rec* No 131

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Textiles

about them last year and they are no better off this. All of them have been forced to work for the Company, and whenever they do anything for themselves it is by stealth. It is well for us that Tipu's distresses and his nature makes him tyrannical, for were the oppression not very great on the other side, I am convinced we should have soon lost most of our weavers."

Again, in March 1794,<sup>1</sup> Munro had occasion to complain to Read of *zulum* on the part of the Commercial Resident's agents, this time in connection with the transport of yarn.

In November of the same year Read strongly recommended<sup>2</sup> "the total abolition of road duties on all exports, the productions of these districts," but this the Board (26th November 1894) would not consent to,<sup>3</sup> insisting on the levy of such duties on manufactured cloth.

Some time prior to August 1795, Mr Charles Carpenter<sup>4</sup> had superseded Mr Dashwood as Commercial Resident, and under him things seem to have gone more smoothly. In November 1795,<sup>5</sup> Carpenter informed Read of the proposal of the Board of Trade to establish a bleaching green at Salem, and asked him how many dhobies could be procured in the Bāramahāl for the Company. The cloths to be bleached were (1) Long cloth and (2) Salempores,<sup>6</sup> each of three qualities, ordinary, middling, and superfine (3) Moorees of three qualities, ordinary, fine and superfine, and (4) Ginghams, of two kinds, one red-striped and the other blue. Read replied<sup>7</sup> to the effect that he summoned all the washermen in three "districts," and "they all said that bleaching was a business they did not understand, that they thought they could not do it to his (the Resident's) satisfaction, and that if they were to leave their villages they would lose their situation, which afforded them a permanent provision for life, which their families had enjoyed from time immemorial."

It is hardly necessary to follow the further history of the Company's "Investment." Carpenter died in 1818, and his place was taken by Mr J M Heath,<sup>8</sup> who retired from the Company's service, sold his property to Mr G F Fischer, and sank his

<sup>1</sup> *Anc Rec* No 146, Cf No. 156 of 15th July 1794

<sup>2</sup> *Anc Rec* No 176

<sup>3</sup> *Anc Rec* No 180

<sup>4</sup> Brother-in-law of Sir Walter Scott, See Vol II, p 243

<sup>5</sup> *Anc Rec* No 213

<sup>6</sup> Also spelt "Sallampores" or "Salempoorys", a coarse dungree cloth usually dyed blue with indigo

<sup>7</sup> *Anc Rec* No 216

<sup>8</sup> See p 273

fortune in the Porto Novo Iron Company. It is not exactly known when the Salem "Investment" ceased to exist.

From the Census Returns for 1911 it appears that 88,727 people returned themselves as belonging to one or other of the following four weaving castes—Sāle, Devāṅga, Pāṇḍikāraṇ and Kaikōlan, but only 83,005 were returned as supported by this occupation. There are a large number of men of other castes also who have taken to weaving for a living, among them being Muhammadans, Kavarais, Pallis and Sembadavans. Many of the weavers possess looms of their own and they take their finished goods every evening to the bazaar and offer them for sale. There are also a large number of weavers somewhat lower in the social scale, who work for hire being employed by richer men who own three or four looms each. There is yet another class of weavers, comparatively small in number, who take orders from cloth merchant, and receive advances to carry out the same. They represent the highest development of the weaving community.

The chief centres of the industry are—Salem Town, Iruṅṅuram, Attavāmpatti and Guruvīmīpālayam<sup>2</sup> in Salem Taluk, Omālūr, Lāra maṅṅulam and Jalakantāpuram in Omālūr Taluk, Tiruchengōdu, Idappidi and Kumārāpālayam in Tiruchengōdu Taluk, Attūr, Aragalūr, Veppinipūndi and Kāmākhipālayam in Attūr Taluk, Dharmapurī and Matam in Dharmapurī Taluk, Uttakkarai, Singārāpet, Irulapatti, Meenai, Kambaya nallūr and Kallivai in Uttakkarai Taluk, Krishnagiri and Hoūr.

All classes of goods are manufactured in the District—woollen rugs and *kambhis*, cotton *rehtis* and *pudais*, and silk *castrams* and *saris*.

Wool is used for making coarse rugs and blankets commonly called *kambhis*.

(a) Rugs.—For the rugs which are made in Salem Town, wool is obtained from the Mysore plateau through Pangalore, and is delivered to the weavers spun into a coarse yarn ready to be dyed. The rugs are of an inferior quality, and sell at prices ranging from Rs 1 to Rs 2½.

(b) *Kambhis* are very extensively woven all over the District by Kurubas. The Kurubas purchase wool from flock owners, and their women spin it using a distaff and spindle. The process of making *kambhis* is an extremely primitive one. A *kambli* is made in two pieces, each measuring 8 × 3 which, when complete are stitched together. This joint is a source of weakness, and might

CHAI VI  
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<sup>2</sup> The account of weaving that follows has been kindly supplied by Mr Alfred Chatterton in Pillenallūr Taraf Rasipuram Division.

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be readily avoided by using a wider loom. The spun wool is warped on pegs and stretched on a country pit-loom with no treadles. It is heavily sized with tamarind *kanyu*. Only one warp is put on the loom at a time, as the wool is so lightly spun that it will not stand any considerable amount of handling. At Bērikai a small industry exists in the manufacture of felt *namdās*.

Cotton  
Ginning and  
Spinning

The hand-ginning and hand-spinning of cotton as industries are extinct. The *chayla* has succumbed to the power-driven gin, even as the distaff and spindle or spinning-wheel have given place to the modern spinning-mill. On a very limited scale hand-ginning and spinning are still said to be carried on in a few places, but it is a purely subsidiary business. The hand-gin or *chayla* consists of two wooden rollers mounted on a frame, and connected by crudely made wooden spur-wheels so that, when turned by a handle, the rollers revolve in opposite directions. The *lappas* are presented to the rollers, and the lint passes through, whilst the seeds remain behind. The lint is then carded into small sausage-shaped rolls (*tranaṭ*) handy for the spinner. For spinning the distaff is not employed, but only a spindle made in the form of a disc of pot-stone. More frequently the cotton is spun on to a bobbin of chōlam stalk, which is fixed to the spindle of a hand-spinning wheel. The flyer, well-known in Europe in the eighteenth century, is never used.

Cotton Weaving

The coarsest of cotton goods are termed *duppattis*, and they are largely made in and about Āttayāmpattī and Tāttaiyanagārpattī by Kaikōlars, and in a few villages of the Bāgalūr Pālayam by Pariahs. *Duppattis* are very coarse cloths made of cotton of counts below 20's, which is obtained from the spinning mills at Coimbatore, Calicut, Madura and Tinnevely. They are largely used in the cold weather, and the demand for them is extremely steady. The price varies with size, and ranges from Rs 1½ to Rs 2½ a piece. Men's cloths of pure cotton and without any admixture of silk are not largely used, imported piece goods having taken their place, but amongst women there is a distinct preference for hand-woven cloths, and the industry is still an important one. They are made all over the District, but the chief centre is Gugar, a division of Salem. The weavers are Kanarese-speaking Dēvāṅgas. The cloths are of several qualities, and vary in price from Rs 3 to Rs 10 each. They are either black or red, and may be quite plain, or furnished with ornamental borders. Usually the cloths have a continuous weft running from edge to edge, but in some cases the borders, which are of a different colour to the rest of the cloth, are what is termed "solid", that is to say, the weft is not run continuously from edge to edge, but each border has

its own weft ingeniously linked to the weft forming the body of the cloth. For weaving such cloths three shuttles are necessary, and the weaver is generally assisted by a boy who plies one of the border shuttles. Such cloth cannot be made in power looms and the labour of making them is considerable so that they are fairly expensive and only worn by well-to-do people. In plain cotton cloths even in those with solid borders, the ornamentation is of an extremely simple character and does not necessitate the use of the elaborate harness to be found in looms where cloths are made with solid silk borders.

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The Devāṅgas of Gugu manufacture what is known as *Kangu pudarais* which are very popular among the women of the middle class. A favourite colour is purple, obtained by dyeing red yarn in indigo. A very large number of these *pudarais* is exported to Ceylon and the Straits Settlements. Most of the Gugu weavers carry on their trade independently of the middlemen, and a number of them have settled in Colombo and Singapore where they carry on business. Unlike other weavers in Salem District the Devāṅgas of Gugu are a flourishing class and the number of looms they employ is said to be steadily on the increase. The cloths are cheap and are always in great demand, irrespective of Pongal and Diṇāvali or marriage seasons. The only other manufactures of pure cotton are *durries* or cotton carpets. They are chiefly made in Salem in the divisions of Gugu and Shevapat and the weavers are mainly Patnallārars. Bright shades of various colours are usually employed, and the patterns are obtained by arranging these colours in stripes of different widths. The commonest colours are blue and red as these are the only fast colours which the Devāṅgas of Gugu can produce with indigo and alizarine. Other colours are employed but they fade quickly. Coarse yarn is used for these *durries*. Three threads of 20 s twisted are usually employed in the warp whilst the weft is of single threads of from 6 to 10 s. Very high class 'durries' are made of English yarn of 40 s which is imported dyed of suitable colours.

Miscellaneous  
Goods

Men's cloths—What are popularly called Salem *veshtis* may be divided into two classes—those that have plain borders and those that have solid borders. The plain borders are commonly of silk alone, but gold threads are sometimes used to form lines on the edge of the borders. The width of the borders varies from  $\frac{1}{2}$ ' to 1' on the sides, and from  $\frac{1}{2}$  to  $2\frac{1}{2}$  at the ends of the cloth. The yarn used is of counts varying from 10 s to 100 s, and is imported. The cloths are from 3 to 5 yards long each, and from 50' to 54' wide. They are sold in pairs and their values range from Rs 2 to Rs 12 a pair.



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Textiles

Arisi-pālaiyam and Shevapet divisions of the town of Salem, and Rāsipuram and Gurusāmi-pālaiyam in the Salem Taluk are the chief centres where these cloths are made. Weavers engaged in this work are Telugu-speaking Dēvāngas and Sāliyas in Salem, Patnūlkārāns chiefly in Rāsipuram, and Kaikōlars exclusively in Gurusāmi-pālaiyam and Tāra-mangalam.

"Solid bordered" cloths are usually wider than plain borders, and not infrequently, with the silk threads of the warp, gold-lace is used. The patterns are somewhat elaborate, and necessitate the use of special harness of a very complicated character. The cloths are always made of fine cotton, and are sold in pairs, the prices varying from Rs 12 to Rs 40 a pair. Solid bordered *vēshtis* are made in Shevapet and Ponnammāpet by silk weavers, and by Kaikōlars in Pāvadi Street. Salem is the chief centre in the District for this branch of the industry, and the only other place where it is carried on is Rāsipuram, where Patnūlkārāns and other castes have taken it up.

The Salem cloths have long enjoyed a reputation for their close texture and their consequent durability. In recent years, however, this reputation has suffered, as the weavers and merchants have both resorted to devices which, whilst reducing the cost of production, have done so by sacrificing the quality. One trick is to use a more open spacing of the warp threads towards the centre of the cloth, whilst recently mercerised cotton or spun silk is employed in the borders instead of the indigenous reeled silk. It has not been recognised that spun silk requires different dye-stuffs from those which are used for reeled silk, with the result that the colours produced are unsatisfactory and highly fugitive.

At Shevapet turbans called *pēttās* are manufactured by Dēvāngas, most of whom are immigrants from Coimbatore. They are from 4 to 6 yards long, and from 24" to 27" broad. The warp is generally composed of cotton, and the weft of silk. Some of the turbans are plain, whilst others have borders of gold thread about half an inch wide. The turbans are usually made of dyed yarn, the most popular colour being an indigo sky-blue, and another shade of blue obtained by the use of coal-tar dyes. Women's cloths are also made of mixed cotton and silk by silk weavers in Shevapet, and by Kaikōlars in Ammapet. These cloths are distinct from those which are ornamented with silk borders. A large number of cloths of the latter kind are made to the order of merchants from South Kanara, some of whom are permanently settled in Salem. There is also a certain amount of business in the manufacture of cloths for rich Muhammadans on the West Coast.

The weaving of silk cloths is carried on only in Salem Town, and the products are *sāris urumālas* (handkerchiefs) and *pettas urumālas* have a scarlet ground, divided at regular intervals by white stripes into squares. The size of the handkerchief is 21 yards  $\times$  1 yard. For these *urumālas* spun silk is used, either in both ways or for warp or for weft only, similarly with *pettas* which are from 4 to 6 yards long, and from 24 to 27 wide. For *sāris* on the other hand, only indigenous silk is used obtained in a raw condition from Kollegal or Mysore. It is cleaned and reeled by manual women, and afterwards dyed to the colours required. *Udavais* or pure silk are very costly, the price ranging from Rs 100 to Rs 200. They are generally made with silk borders in which a large amount of gold lace is used in the warp. Figures of animals, birds and flowers are the usual form of decoration, whilst, in the body of the cloth, simple designs of flowers, or simple geometrical patterns appear.

The process of setting up the warp is one of the most familiar and picturesque sights of an Indian village. The village *pūrad* is a level stretch of ground set apart near the weavers' quarters, and is often well shaded with tamarind trees. The warp is stretched on stone posts or stout bamboos firmly fixed in the ground, by women who walk up and down the row of posts each holding in her left hand a light swift on which the thread is wound and in her right hand a short bamboo stick carrying a hook at the end, by which they guide the thread in and out between the posts. The process is a very tedious one and involves on the part of the women many miles of walking to prepare a warp. When the warp is completed, it is handed over to the men who take it off the posts inserting split bamboos called lease rods between the two layers of thread to preserve the arrangement. The next operation is to stretch the warp between two trestles firmly fixed on the ground, to arrange all the threads in regular parallel lines and then to size it with *kany* made of rice or lambu flour. This is laid on with brushes and well brushed, so that all the fibres of the cotton thread are drawn parallel to one another and well glued together. This adds greatly to the strength of the warp and as soon as it is dried, it is rolled up into a bundle the lease rods being carefully retained in position and it is now ready to be put in the loom. This process has been briefly described because in Salem Town at any rate, it has been almost entirely superseded by the hand warping mill, of which several patterns are in use. In this respect Salem is in advance of all other weaving centres in the Presidency, as there are a large number of what may be termed warping factories solely engaged in the preparation of warps for

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Textile

Methods  
(a) W 11 L 1  
at 812 16



experiments were made on what may be termed a commercial scale. The factory did not meet with that measure of success which was originally anticipated, owing entirely to the difficulty of dealing with the weavers. Nevertheless the factory did much useful work for although it did not succeed in actually working at a profit, the cost of running it was small, and there is no doubt that it materially contributed to the success of the movement in favour of the use of the fly shuttle loom which within the last few years has been adopted by many thousands of weavers.

Salim was formerly celebrated for the excellence of the work produced by its dyers, but since they have substituted imported coal tar dyes for the natural vegetable products they formerly employed the quality of their work has greatly deteriorated. Vegetable dyeing is now carried on to but a very limited extent and it is almost certain that when arrangements are made to provide proper instruction for dyers, it will disappear completely. At the present time a good deal of yarn of such colours as yellow and green is imported already dyed.

Raw silk is first cleaned by boiling it with fuller's earth. To produce a scarlet colour the silk is then soaked for a day in water containing one seer of alum and one seer of turmeric for every two visses of silk. Jungle lac, in the proportion of one mound to every three visses of silk, is powdered, boiling water is poured over it and the mixture is well churned with a wooden pestle. The mixture is allowed to settle and the surface liquid is poured off into a separate vessel and this process is repeated till the lac loses its colour. Tamarind water is then added and the solution boiled. The silk is then dipped in it and when the requisite shade has been obtained it is washed in clean water and dried.

The following remarks are taken from a report on the dyeing industry in the Madras Presidency which has recently been prepared by Dr F Marsden. They are strictly applicable to the dyers in Salim District —

The dyers do not as a class appear well to do, the general type of dye house being small and badly lighted (very often it is part of the dwelling house) and the plant and apparatus employed in the majority of cases is exceedingly simple. In the small dye houses for cotton there is usually one round vessel (copper) of about 25 gallons capacity, set over a grate in which leaves brushwood or wood may be burnt as a source of heat. The hanks of yarn are suspended upon sticks which rest upon the edges of the vessel and from time to time the yarn is turned during dyeing by inserting a thin stick in the bight of the hanks, and altering the position on the supporting stick, so that the yarn which was previously outside the liquor now

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becomes immersed. The preparation of the yarn before dyeing is usually very simple, and consists in steeping in cold water until thoroughly impregnated, the process often being accelerated by "beating", after which the excess of water is removed by wringing. Such a preliminary treatment is quite insufficient to remove the natural impurities of cotton, and this is recognised in some of the better class dye houses, where the yarn is boiled out in a solution of carbonate of soda, which is far more efficacious than water alone in removing the natural wax, colour and dirt. This preliminary boiling is of importance, as, the more efficiently it is carried out, the clearer and more even are the shades subsequently dyed upon the yarn. A type of dye-vessel which is well suited to the dyeing of small lots of yarn is in fairly general use and consists of a rectangular vessel, some 15" long, 24" wide and 20" deep, set over a grate in brickwork and encased in cement. It is economical in space, and permits, when not overloaded, of the yarn being efficiently worked in the dye liquor."

(3) Cloth  
Printing.

Wax printing is carried on to a limited extent in Salem Town by Kavarais. The shades generally met with are few in number, and are mainly obtained with indigenous materials. But for red, chay root, munjit, etc., are being to some extent displaced by alizarine. The designs may be stencilled on when very elaborate, but are mainly drawn in by hand, or printed on by means of blocks. The cloth to be treated is first immersed in a solution of cow-dung or goat-dung for about 12 hours, and then taken out and well beaten on a stone slab. This process serves to remove the starch in the cloth, and facilitates the absorption of the colours in the subsequent processes.

The dried cloth is first thoroughly soaked in a decoction of myrabolams and dried, and the design outlined by drawing or printing with a solution of proto-sulphate of iron, thickened with jaggery or gum. The iron solution is sometimes obtained by placing nails or rusty iron in sour rice-water or jaggery solution, and leaving them therein until the acidity, which develops, results in sufficient iron for the purpose being dissolved. Wherever this iron solution is painted on the tannin-impregnated cloth there is a production of "ink", and although the black thus produced has certain drawbacks in dyeing, in this connection it serves its purpose quite well. The next operation is to cover those parts of the cloth which are required to be red-coloured with a thickened solution of alum, and set aside to age for a day, after which the cloth is rinsed to remove unfixed tannin. Upon boiling in a decoction of munjit, chay root or alizarine, the dye-stuff combines with the metallic mordants, deepening the black shade of the iron compound and giving a dull red with the alizarine.

When portions of the design are required to be blue in shade the other parts of the cloth are impregnated with wax and the cloth immersed in an indigo vat. The wax coating is done by hand, the workman having a metal pen around the handle of which, and about 1½ inches from the point, is a ball of cotton thread. The pen is dipped (up to the ball) into the melted bees' wax, and drawn over the cloth until all the parts of the design which are to be protected from the indigo vat are covered, the penetration of the indigo solution is thus prevented except into the parts which it is desired shall be dyed blue. When the required shade has been obtained the cloth is worked in boiling water until the wax has been removed and having been immersed in buffalo milk (previously to render the colours faster to rubbing) is dried.

The only other shades met with in the ordinary printed cloths are green and yellow, the latter being produced upon portions of the design which have been unmounted or reserved during the previous operations, whilst green is produced by dyeing yellow upon the parts required, which have been dyed to the necessary blue shade in the indigo vat. The yellow colour is obtained by painting on a decoction of 'pista' (myrabolam flowers?) or myrabolam extract, drying, and then immersing the cloth in a solution of alum, rinsing and drying. The combination of alum with the tannin matter is of a dull yellow colour and the shades harmonise well with those of the other dye-stuffs used upon the cloth.

Gingelly oil is the most important of the vegetable oils. It is (1) Oil prepared all over the District, the chief centre being Dharmapuri Taluk and Kāveri patnam whence there is a large export trade. Oil manufactured from *Pūr ellu* is superior to that made from *per-ellu*. In Hosūr Taluk most of the gingelly oil is made from wild gingelly (*Guizotia abyssinica*, or *per ellu*) the oil of which is very inferior.

Coco nut oil is nowhere prepared on a large scale, for want of an abundant supply of coco-nuts. Ground nut oil is pressed in Attūr and Dharmapuri Taluks and to a limited extent elsewhere. The seeds of margośā and iluppai are pressed for oil in parts of the Bāramahāl but the supply is meagre, the demand small, and in the case of the former, its offensive odour renders it unpopular. Pungam is the staple source of oil in Hosūr Taluk.

Castor-oil is not prepared in the ordinary oil mill. It is manufactured (often at home) all over the District for local consumption. It is used for lighting purposes, but is being ousted by kerosene. In I dappadi it has attained the dignity of an

<sup>1</sup>For the oil pressing castles Vaniyars, Ganllas and Cūḷḷas see p. 182.

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important manufacture, and the oil-cake derived therefrom is a greater source of profit than the oil itself

Lemon-grass oil is distilled by Labbais in some of the hills of Salem and other Taluks, and is used as a basal oil for the manufacture of scent.

(5) Tanning Three grades of hides are produced in Salem District, (1) village-tanned, (2) town-tanned, and (3) "finished" hides

Village-tanned hides are the crudest. The work is usually done by Chuckleis, and the leather is known in the market as "Chuckleis' leather". Ordinary town-tanned hides are known as "godown leather". It is only in Salem Town that finished hides are produced. They are known locally as *pathan-itta-tōl*.

The Salem tanneries, 14 in number, are located near Kichipālāiyam, and are owned by Muhammadans. The skins are purchased in shandies all over the District. The tannery owners send carts from one shandy to another in regular succession to collect them.

The wool taken from the hides of sheep and goats is cleaned in water, colour-sorted by hand, and sold in Madras or Adoni, where it is in demand for the manufacture of carpets. The *āvāram* bark refuse and the inner scrapings of sheep and goat hides are valued as manure. The inner scrapings from the hides of bulls and buffaloes are exported in large quantities for the manufacture of glue.

(6) Iron

Iron-smelting in Salem District is an art of extreme antiquity. The remains of slag mounds and furnaces in numerous villages, not only in Āttūr, Salem, Ōmalūr and Tiruchengōdu<sup>1</sup>, but also on the border line of Hosūr and Kūshnagiri Taluks, and even in the heart of the Anchetti jungles, testify to the wide extent and importance of the industry. Owing, however, partly to the rise in the cost of fuel and partly to the cheapness of imported iron, the industry has of late years rapidly decayed.

The ore is smelted in a mud furnace about 4' high, the shape of which, when viewed from the front, is like a bottle, about 2' in

<sup>1</sup> The following were centres of iron-smelting in the Talaghāt Taluks --

Salem Taluk, Nāmagūpet Tiumanur, (south of Vellālagundam), Perumālpālāiyam (near Gōdu-malai), Vēdakuttampatti, Dalavūy-patti, Andi-patti and Ariyānūi.

Tiruchengodu Taluk, Padavēdū, Konganāpuram, Valayasetti-pālāiyam (a hamlet of Edanga-sūlai), Irukālūr Mitra, Tēvūr, Mattampatti.

Ōmalūr Taluk, Vānāvāsī and Sōiagai.

Āttūr Taluk, Āttūr, Tāndavaiyāpuram, Matturutti, Tammampatti, Sendūrāpatti, Kōnciri-patti, Tukkiyūmpālāiyam, Kiri-patti, Nūgaiyampatti, Kadambūr, Nūiokkinai.

Uttankarai Taluk, Titta-malai, Māmbādi, Poyya-patti, Virappa-Nūyakkampatti, Pālāiyam, Kattavirinchāmpatti, Mondukuli (all near Titta-malai), Pungam, Attipādī (near Nūyakkannūr), Pallattūi.

diameter at the base and about 9" at the top. The floor of the furnace is sunk about 6" below the level of the ground. At the base is an opening, some 10" square. The furnace is partly filled with charcoal, on which the ore is placed. A blast is obtained with a pair of goat skin bellows worked by hand alternately, so that the draught may be continuous. The nozzles of the bellows are inserted into the orifice at the base of the furnace and the rest of the opening is sealed with wet clay. The blast is kept up for about  $3\frac{1}{2}$  hours at the end of which a mass of molten metal, weighing about 12 lbs., is withdrawn, and worked on an anvil, and when sufficiently hammered, a cut is made nearly the whole way through, and the mass is then ready for sale.

An attempt to exploit Salem iron on a large scale was made by Mr J. M. Heath, Commercial Resident at Salem who in 1870 resigned the Company's service and proceeded to England to study ways and means. In 1870, Mr Heath returned to India, and established works at Porto Novo<sup>1</sup>.

In 1881, a new Company was formed called the "East Indian Iron Company". The chief beds worked were those of the Kanja malai. New works were set up at Palimpatti on the banks of the Kaveri, whither the ore was taken by road from Kanja malai (23 miles) to be smelted. The iron produced was of excellent quality, and it was used in the construction of the tubular and suspension bridges over the Menai Straits. The works at Palimpatti<sup>2</sup> were supplied with charcoal from Solappadi 18 miles up the Kaveri. There the charcoal was made in large furnaces, and it was conveyed to Palimpatti in boats. It was delivered at the works at a cost of Rs. 6 per ton, but the supply was irregular on account of the charcoal burners, who were unable to work continuously owing to the unhealthy state of the jungles at certain times of the year.

Elaborate inquiries were made in the last decade of the nineteenth century<sup>3</sup> as to whether the iron ores of Salem District could be exploited on a commercial scale. It has been suggested that blast furnaces might be erected at Kadayampatti and Hanumanthram, the former to serve the Kanja malai deposits,

CHAI V  
Inventor  
Porto Novo  
Company

Future  
Prospects

<sup>1</sup> A history of the Porto Novo Iron Company is given in the *South Arcot Gazetteer* pp. 53 to 50.

According to Mr Le Fanu Vol I p. 20 the Kanja malai bed was worked as late as 1861. Mr Maylor at that time Manager of the Porto Novo Iron Company's works estimated that the yield from Kanja malai ore was about 5 per cent of pig iron and the quantity of charcoal required was  $3\frac{1}{2}$  tons to every ton of iron produced.

<sup>2</sup> See Sir Thomas Holland's paper on the Iron Ore and Iron Industries of the Salem District in *Imperial Institute Handbook on Iron* No 8 (1932).



and the latter those of Tīrta-malai. Calculating on the basis of one acre of forest to half a ton of wood annually, one ton of wood to 4 cwt of charcoal, 17 cwt of charcoal to one ton of pig-iron, and  $3\frac{1}{2}$  tons of charcoal to one ton of wrought-iron, it would require  $8\frac{1}{2}$  acres of forest to produce one ton of pig-iron and 35 acres to produce a ton of wrought-iron<sup>1</sup>. The estimated outturn arrived at, taking into account (1) the produce of all the forests within 10 miles of the blast furnace, or (2) the produce within a radius of 16 miles, is as follows —

				Wrought-iron	Pig-iron
<i>Ten miles radius</i>					
Kādayāmpattī	.	..	..	1,617	6,659
Hanuma-tīrtam	..	..		1,403	5,776
Total				3,020	12,435
<i>Sixteen miles radius.</i>					
Kādayāmpattī	.		..	2,843	11,706
Hanuma-tīrtam	..	.	..	2,363	9,729
Total				5,206	21,435

Experts declare that no blast furnace on modern lines can pay, unless the annual output reaches 10,000 tons of pig. It is only Kādayāmpattī that could supply the fuel for this. But if operations were conducted on a scale of sufficient magnitude to supply a blast furnace, the cost of labour would be indefinitely enhanced, for Kādayāmpattī and Hanuma-tīrtam are two of the most feverish spots in the District, and coolies would never settle in either locality, unless induced to do so by very ample wages. Moreover, to work the forests properly, feeder roads should be opened at heavy cost. Again, the cost of transit of ore to furnace, and pig to rail must be faced, a cost which crushed the Porto Novo Company. In fine, little prospect exists of a blast furnace stoked with charcoal ever paying in Salem District. The adoption of large numbers of small furnaces of an improved type might be attended with success, as it has in parts of America and in Styria where similar problems present themselves. Possibly further advances in electric metallurgy may eventually solve the fuel difficulty.

<sup>1</sup> These figures are taken from a memorandum of the Collector of Salem No 2781, dated 24th September 1894. The estimates adopted by Sir Thomas Holland in his pamphlet, which worked out at 23 acres for a ton of pig-iron, were warmly disputed by Mr C W MacMinn (See *Indian Agriculturalist* of 8th April 1893, page 196), who estimated that 10 acres would suffice.

Salem iron ores contain practically no phosphorus or sulphur and are therefore well suited for manufacturing the better quality of wrought iron or steel. CH. LXI.

Indian steel was famous from the days of Alexander to the days of Marco Polo, and it is probable that steel has been manufactured in Salem District from a very remote period. In the first half of the nineteenth century steel was brought to England sometimes in the form of conical ingots and sometimes in flat round cakes. The conical ingots were evidently wrought into as is still done in Trichinopoly, by carburising wrought iron in crucibles, a principle which was not applied in England till 1800. The flat cakes of steel which are still made in Salem District are produced by quite a different process, namely by the partial removal by oxidation of the carbon in cast iron, as in the open hearth finery of Styria and Carinthia and in the ordinary puddling of pig iron. The process as now carried on is thus described. (7)

In the manufacture of wrought iron certain easily fusible beds of iron are produced and used for making steel. These are in reality highly carburised particles of cast iron and it is from these that the steel is made. The shot are first pounded in a concrete mortar with a pestle of the kind ordinarily used for punning rice. By this process the small particles of slag adhering to the shot are removed, and the cast iron receives an imperfect polish. The powdered slag material is separated by sifting in the ordinary manner in a winnow. A hole is dug in the ground about 1 deep and about 1 in diameter. At one side a semi-circular groove is excavated from the surface to the bottom of the pit. A large cake of soft clay is used to divide this small excavation from the other part of the pit and the smaller chamber serves as the finery in which the steel is made. The bottom of this is first covered with a layer of dirty quartz obtained from sifting the crushed ore when dressing the magnetite for the furnace. On this hearth of quartz an ignited coal is placed and the small chamber is filled with charcoal. A *tuyere* previously built in with the clay partition points downwards at an angle of about 15 degrees and receives the nozzles of two goat skin bellows by which a continuous blast is maintained. The shot are first wetted and thrown upon the charcoal, the amount used being governed by pure guess work as in the wrought iron smelting. The blast is continued for about half an hour, when the process of decarburisation is complete and the *tuyere* and clay partition are broken down for the removal of the

\* The account which follows is taken from Sir Thomas Holland's Report of 1872 on the manufacture of steel in Salem District.

\* The same principle governed the later patent of Mackintosh and has since been modified to the modern cementation process for the conversion of bar iron into blister steel and in case hardening.



Grass mats (mostly of *kras grass*, *Cyperus rotundus*) are made in many villages, the workers being usually Iabhai women. The *kras grass* used in Salim is imported from Trichinopoly that used in Dharmapuri Taluk is cut on the banks of the Saut Lumina nadi. The mat makers dye the grass themselves the favourite colours being white, red, blue and green. The patterns produced are not very elegant. A mat is worth about 10 annas. Mats of date-leaf are made at Marula halli.

The chief fibres of economical importance in the District are those of (1) palmyra, (2) coco nut, (3) silk, and (4) janapagu (= sun hemp, *Crotalaria juncea*). None of these are manufactured on a large scale.

The manufacture of indigo has been carried on in Attar Taluk from time immemorial. The industry was worked up by Mr. Heath who, in 1833, sold the business virtually a monopoly to Mr. G. I. Fischer. At that time there were works at Salim, Kadavampatti, Vellilanguddam, Narasingapuram, Sarva Mallikaru, Singapuram, Sivaselvi or Viranganur and other places. The indigenous method of manufacture was to steep the leaves of *arisi* (*Indigofera tinctoria*) or *reyyilai* (*Hemelia linkeri*) in water in large earthen pots, embedded in the ground. The leaves were allowed to ferment and were then beaten with paddles; the mixture was then boiled till it became viscid like boiling jaggery. It was next allowed to cool in a shady place, and when cooled, the residue was cut into cakes and sent to market.

The system now in vogue of precipitating the colouring matter with lime water in a vat or cistern was introduced, it is said, by Mr. James Fischer. The process is as follows — *Arisi* leaves are cut and tied into bundles. From 10 to 15 *barams* of them (1 *baram* = 20 maunds) are placed overnight in the steeping vat, a brick chamber lined with cement. The leaves are battened down by means of beams attached to pegs in the sides of the vat and water is run in till all the leaves are submerged. The leaves soak all night and at 6 A.M. the fermenting liquid is let out into the beating vat situated at a lower level and coolies work it about with paddles till 10 or 11 A.M. Lime water is then added, and within an hour the fluid clears, and the precipitated indigo settles. The clear water is then run off, and the sediment is strained through a thin cloth and passed into a copper vessel. Clean water being added, lime water is then sprinkled over it, and the mixture is again worked with a paddle. After about 15 minutes the solid matter is deposited, and the water is drawn off through a syphon. The precipitate is then boiled, and when it attains

<sup>1</sup> *Leppilas* leaves are no longer used for the manufacture of indigo.

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the proper consistency, it is poured into a thick canvas sheet, supported on a bamboo frame. The sheet acts as a filter, allowing the clear water to drain off, and retaining the indigo as a thick paste. This paste is covered for the night, and on the following morning superfluous moisture is expelled by means of a screw-press, the residue is cut into cakes and dried in the sun.

Mr Fischer's first factory was set up in about 1860 in Ponnammāpet, a suburb of Salem. Factories at Kādaiyāmpatti, Puttira Kavundan pālayam, Singāpuram, Āttūr, Talaiyāsal and other places followed. Rival factories on the lines adopted by Mr Fischer were soon started at Ēttāppūr, Āiagalūr and other places. The industry flourished till about 1894, when the competition of synthetic indigo began to be felt. Mr Fischer then closed down his factories and sold them. In 1911 there were 31 factories in Āttūr Taluk, and a few more in Salem, all in the hands of Indian capitalists. The factory owners obtain the seeds from Nellore and other northern districts, and distribute them to the ryots on the condition that the whole of the produce is made over to the manufacturer who advances the seed. The manufacturer pays the ryot about 12 annas per *bāram* for the leaves, and the refuse is the perquisite of the ryot, who uses it for manure (p 227).

## (13) Stone

There is abundance of good building-stone which has never been commercially exploited. Gneiss lends itself readily to manipulation, for flat slabs of any portable size and of uniform thickness can be obtained by applying fire evenly over the surface of the living rock. To give the slabs the required shape, shallow holes are drilled along the surface.

## Pot-stone

Large quantities of steatite vessels, pots, bowls, plates, dishes, etc., are manufactured in Āttūr and Ōmalūr Taluks, and exported to the Districts of Tanjore and Trichinopoly, where they are in great demand among Brahmans. (See p 33)

## Miscellaneous.

Other industries of local importance are the manufacture of palmyra-jaggery (especially in the Enkas of Mēchēri and Edappādi), tobacco (an important industry in Āttūr Taluk), cane-jaggery, saltpetre (at Edappādi, see Vol II, pp 273 and 79) and pottery.

## TRADE.

The trade of the District may be described as centrifugal. That of Hosūr gravitates towards Bangalore, that of Krishnagiri to Tiruppattūr and the Railway. Uttankarai trade hovers between Tiruppattūr and South Arcot, that of Dharmapuri between Salem and the Railway. Āttūr trade is divided between South Arcot and Trichinopoly, that of Tiruchengōdu between Coimbatore and the Railway. Salem is the only important centre, it attracts a certain amount of trade from all the adjacent taluks (Dharmapuri,

Tiruchengōdu, Ūttankarai and Āttūr), and has an extensive export and import trade

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TRADE

Weekly  
Markets

The economic centres of distribution and exchange are the weekly markets held all over the District. It is in these fairs, or "shandies" that the ryot disposes of his produce, and purchases salt, chillies, cloths and other necessities of life. Wholesale merchants attend the larger markets and buy in stock on advantageous terms. Petty traders visit a series of shandies, 4 or 5 in a week, in regular rotation, buying in one and selling in another,eking out a profit of 3 or 4 annas a day. Shandies are known by the day of the week on which they occur and not as a rule by the name of the place in which they are held. There are in the District 129 shandies, of which 11 are controlled by the Lalul Boards and produce a revenue of some Rs. 12,180.

The chief trade in the District is in agricultural produce, cloth, cattle, salt and oils. There is also a large export by rail of raw hides and forest produce.

Chief Trades

The trade in agricultural produce is mainly in the hands of Komatis. It is also shared in by Muhammadans, and in the Balāghat by Lingāyats, in the Bīramahāli by Vāniyars, Janappars, Bahyās and Gollas, in the Lalāghat by Sembrādvans and Nagarattu Chettis.

(1) Trade in  
Cain

The business which combines grain trade with money lending, is perhaps the most lucrative in the District. In the days when the ryots' first kist fell due in December, full advantage was taken by capitalists of the fact that the crops could not be placed on the market till January. Advances were freely made on the security of the presumptive crops. At harvest time the loan was paid back in its equivalent of grain at the current market price and a stipulated quantity per rupee of the loan was added by way of interest. As the big grain merchants are well in touch with each other all over the District it is easy for them to reduce the market-price of grain at harvest time, so that they can recover their loans on the most favourable terms. The ryot must realise his produce as soon as harvested for he has his list to pay. The merchants, having called in all their dues can afford to wait for the inevitable rise of prices before they sell. In this way the money lenders tend to 'corner' the food supply of the District annually, and their profits by way of interest are far larger than they appear to be from the terms of the contract. The lender generally makes a clean profit of not less than 25 per cent on his outlay. It is said that since the abolition of the December list in 1906, this practice is on the wane. The middle men usually buy up their grain at shandies, and some send their agents to the villages at harvest time to buy grain cash down

CHAP VI  
TRADE

(2) Cloth  
Trade.

Krishnagiri merchants invest largely in Hosūr rāgi, which they stock, and sell on commission. The larger grain exporters sell to Madras dealers on a commission of one anna in the rupee.

Trade in European textile fabrics is mainly in the hands of Muhammadans. Kōmatis are the chief dealers in country-made cloths, though in some cases the weaving communities themselves, Patnūlkārans, Kaikōlais, Dēvāngas and Sāles trade in their own products. In the Bāramahal and Bālāghāt the local manufactures do not exceed the local demand, but from Salem Taluk there is an extensive export trade. The middlemen in Salem receive from the manufacturer one anna in the rupee on the total value of the cloths sent, and they are also said to get six pies per cloth from the retail dealer.

In out-of-the-way tracts, enterprising Labbais from Palli-patti, in Karūr Taluk of Trichinopoly District, hawk cloths on a system of six months' credit, on account of which they are called *Ārumāsa-kadan-kārans*. They first visit the villages during the cultivation season, and they return to claim their dues at harvest-time. Their prices are fixed high enough to cover the losses inevitable to unsecured credit, but to an ignorant ryot a stiff price is a trifle compared with the advantages of having the goods brought to his door, and postponing payment for six months.

(3) Cattle  
Trade

The cattle trade of the District is almost entirely in the hands of Janappars, except for petty transactions between villagers. The centre of this trade is in the Pennāgaram Division. All male calves bred in the Kāvērī-side forests are sold before they complete their first year, for a calf which is allowed to mature in the forests can never be domesticated.

Before the outbreak of plague, most of the saleable calves were disposed of during the festivals at Māthēsvaran-malai (Kollegāl Taluk, thrice a year), Mēchēri (February), Adaman-kōttai (March), and Natta-halli (April)<sup>1</sup>. Attendance at these festivals is now restricted by Plague Regulations, and the cattle trade has gravitated to the weekly market at Pāppāra-patti. The trade is in the hands of petty brokers, resident at Pennāgaram, Halaipuram, Matam and other places in Pennāgaram Division. These brokers own but little capital, and usually 4 or 5 of them work in partnership. They start in person for the forest pens on Fridays, effect their purchases on the Saturday, Sunday, or Monday, return with their calves to their villages by Wednesday, and dispose of them at Pāppāra-patti on the next day. The price is usually fixed not at so much per calf, but at so many calves per Rs 100.

<sup>1</sup> Or Nattada-halli, a village 7 miles from Dharmapuri near the Pennāgaram road, and adjoining Indūr.

The purchasers at Pappara jatti are usually Janappars, resident in the Baramahal taluks. These Janappars, in their turn sell the calves to ryots resident in Mysore State. The Mysore ryots rear and train the cattle till they are full grown, then sell them back once more to Janappars, who dispose of them in the districts of the East Coast the chief markets being Tiruvannamalai, Srirangam, Madurai, and Negapatam. From the latter place large numbers are exported on credit, at the risk of the Baramahal Janappars, to agents in Singapore and Penang, and it is said that the outstanding sums on this account with the Janappars of the three villages of Kannanda halli Perungōppana halli and Madra halli, in Krishnagiri taluk, amount to nearly half a lakh of rupees. Exact figures are not available to show how many cattle are exported from the District annually, but statistics gathered at the temporary Traffic Registering Office established at Riva Jota in 1901 with a view to ascertaining the merits of a railway project from Hosūr to the plains show that for the six months November 1901 to March 1902 a monthly average of nearly 1,600 head of cattle passed down the ghats against an average of about 1,060 travelling up. Of the 1,600 over 1,100 went via Dharmapuri the rest via Krishnagiri, and about three out of every four came from Kela mangalam where during the busy season, between 1,000 and 1,500 head of cattle change hands every Sunday shandy.

Cattle dealers have a curious way of clinching a bargain. As soon as a price is agreed upon the vendor places small pieces of cow dung in the hands of the purchaser after which formality neither party dare recede from the contract. When the beast is sold, the rope by which it was led and the brass ornaments on its horns are removed and retained by the seller.

Most of the salt for the Talaghat taluks, as well as Uttankarai, is imported from the Madras Depot. In Hosūr, and parts of Krishnagiri and Dharmapuri, Bombay salt is preferred. Bombay salt is imported through Bangalore and Calicut. As salt is usually bought wholesale by weight, and retailed by measure, the lighter the salt and the larger the crystals, the greater the merchants' profits. For these qualities Bombay salt is preferred to Madras salt. Blackish dirty salt is in favour with the people, as it is said to be more saline.

(\*) Salt  
Trade

The wholesale salt trade, like that in grain and cloth, is mainly in the hands of Komatis and Muhammadans. Shorapet is the central emporium, the Shorapet merchants supplying dealers in the adjoining taluks, and allowing  $1\frac{1}{2}$  per cent commission on the value of salt purchased. The salt is disposed of in shandies where it is either sold or bartered in small quantities for



CHAP VI. agricultural produce Some grain traders in Hosūr Taluk take  
TRADE. salt with them to the villages, and exchange it for mustard-seed.

(5) Oil Trade The bulk of the oil trade is in the hands of the enterprising  
Vāṇiyar community, though the Kōmaṭis and Balijas have a  
share in it, and in Tiruchengōdu the Sembadavans take the lead  
in the manufacture and export of castor-oil From the Bāra-  
mahāl the gingelly-oil of Kāvēri-patnam and Dharmapurī finds its  
way all over South India

Rail-borne  
Trade

Most of the exports by rail are raw products, the only manu-  
factured articles of importance being cotton cloths from Salem and  
the stations in Tiruchengōdu Taluk, dressed skins from Dharmapuri,  
Krishnagiri and Salem, and gunny-bags, brass and iron  
work, and indigo from Salem, bamboo mats from the stations at  
the foot of the Shevaroy; unrefined sugar from Dharmapurī, and  
jaggery from Salem and from the Taluk of Tiruchengōdu

Cereals and pulses travel freely all over the District, and large  
quantities are exported The chief centres for rice and paddy  
export are Krishnagiri, Dharmapurī, Salem, Sankaridrug and the  
southern stations of Uttankarai Taluk Fruit and vegetables are  
sent from stations both in the Bāramahāl and Talaghāt, custard-  
apples are a speciality of Bargūr, betel-leaves of Sankaridrug,  
and ground-nuts, aeca-nuts, chillies and onions of Salem.  
Tobacco finds an outlet at Salem, Sāmalpattī, Dāsampattī and  
Morappūr, and raw cotton at Sankaridrug and Anangūr, Salem  
and the stations in Tiruchengōdu Taluk export ghee, oil-seeds,  
both castor and gingelly, are railed from Krishnagiri and Dharmapuri,  
and most of the stations between Sāmalpattī and Salem,  
gingelly-oil is sent from Krishnagiri, Sāmalpattī and Morappūr,  
and castor-oil from Sankaridrug, oil-cake is an important item  
at Krishnagiri, Kādaiyāmpattī, Salem, and Sankaridrug, while  
coffee is sent from Salem, Kādaiyāmpattī, and Bommidi

The chief items of forest produce are tamarind<sup>1</sup> and tanning  
barks, which are exported from most of the stations in Uttan-  
karai Taluk and also from Krishnagiri and Dharmapurī The  
stations round the foot of the Shevaroy provide gall-nuts, timber,  
bamboos and fuel Gall-nuts are also railed from Sāmalpattī,  
and firewood from Sankaridrug Krishnagiri exports charcoal,  
and there is a trade in palmyra fibres<sup>2</sup> from Tiruchengōdu Taluk,  
while Dāsampattī and Sāmalpattī export quantities of dried leaves

<sup>1</sup> Tamarind produce is usually gathered in March

<sup>2</sup> "A loose fibre which surrounds the base of the leaf-stalk" (Watt, page 170) The export is confined to the months of July, August and September, the Tahsildar writes that about 30 bales, valued at Rs 560, are purchased per week by Eode merchants, who send them to Tuticorin.

(chiefly of Banyan *Ficus indica*) to be stitched into food plates for the higher caste Hindus

CHAI VI  
THAI E

Firstly there is a large export of raw skins from all the Talaghat stations, as well as from Krishnagiri, Dharmapuri, Dāsampatti and Morappūr and horns are exported from Salem

Rail borne imports are less varied, English piece-goods and yarns, kerosine, kerosine oil &c, foreign liquors, copper, brass and iron are freely imported from Madras. Cotton cloths and twist of Indian manufacture from the southern districts of the Madras Presidency, and timber, pepper, spices, betel and salt fish from Malabar. Curiously enough there is a considerable import of cereals and pulses, especially of rice from adjoining districts, and Salem City stands easily first in the extent and variety of its demands.

The weights in vogue are common to the Presidency

16 pias = 1 *palam* of 3 tolas

5 *palams* = 1 *seer* (cr) of 24 tolas

5 *seers* = 1 *viss*

8 *viss* = 1 *maund*

20 *maunds* = 1 *bandagam* (Anglican candy)

WEIGHT  
AND  
MEASURES  
Weights

In some parts of the District the *potha* of 10 *maunds* of 960 tolas is more generally used than the candy. The *biram* (load), *mūlū* (bundle) and *sattai* are also used for weights of 10 *maunds* and upwards. A *biram* of jaggers in Rāsupuram Division equals 20 *maunds*. A *pettai padi* = 1,000 tolas. Merchants in the northern Baramahal are said to allow an excess of 2 *palams* for every *viss* bought or sold on almost all articles.

In Hosūr and Krishnagiri Taluks the *seer* is the chief unit. A half *palam* is called *chattai* (Hindustani for 'one sixteenth'). A *palam* = *ara paru* ( $\frac{1}{4} \times \frac{1}{4}$ , i.e. of a *seer*) two *palams* = *paru* (i.e.  $\frac{1}{2}$  *seer*), four *pieulu* = 1 *seer*. Similarly a quarter *viss* = *savā seer*, a half *viss* = *adau seer* and a *viss* = *punch seer* (corrupted into *pancher*), from Hindustani words denoting  $1\frac{1}{2}$ ,  $2\frac{1}{2}$  and 5 respectively. These taluks also use the *dadiyam* of 2 *viss*.

Goldsmiths employ the following scale: 1 paddy seeds = 1 *kunduman* (the familiar scarlet seed of *Abus precatorius*) 32 *kundumans* = 1 *varahan edai* (*paṇḍa*), 3  $\frac{1}{16}$  *pagodas* = 1 *rupee*.

The weight of a sovereign is variously estimated at  $2\frac{1}{16}$ ,  $2\frac{1}{4}$  and  $2\frac{5}{16}$  *paṇḍas*, discrepancies which suggest that their methods are not very exact. In Salem goldsmiths keep a series of weights representing 1, 2, 3, 5, 10, and sometimes 20 and 30 *pagodas*, and the sub-multiples of the same,  $\frac{1}{2}$ ,  $\frac{1}{4}$  and  $\frac{1}{8}$ . Read speaks of a grain of *rāgi* as a goldsmith's weight.

CHAP VI  
WEIGHTS  
AND  
MEASURES  
—

Telugu weights are used by goldsmiths in Hosūr in the following scale —

4 *guniṅgas*, *kundumanis* or *pātikas* = 1 *rūka*

9 *rūkas* = 1 *varaḥa* (pagoda).

30 *rūkas* or  $3\frac{1}{2}$  *varaḥa* = 1 tola

Brass and bell-metal are sold by the *padī* of  $12\frac{1}{2}$  seers in Rāsipuram Division.

The *rāttal* is used in weighing hides, and also sheet-brass. It is said to approximate to one pound. Its equivalent is variously estimated at  $38\frac{2}{3}$ , 39 and 40 tolas. There are 24 or 25 *rāttals* to a maund of 960 to 1,000 tolas weight. Hides, however, are more commonly sold by number. In Āttūr Taluk indigo is sold by the *rāttal*, 500 of which make a *bāram*, and 25 a maund.

There are four kinds of scale —

Scales

(1) The “needle-balance”, ordinary metal scales with indicator

(2) The “rod-balance”, a simple wooden cross-beam, suspended in the middle by a string. It is sometimes called “*nāmam* balance” from its resemblance to an inverted *Tengalai nāmam*. In Hosūr it is called *chintāl* or *takkadī*.

(3) The spring-balance, sometimes called “*rāttal-scale*”, used chiefly in weighing hides, wool, palmyra-fibre, yarn, jaggery, and tamarind.

(4) The *muttattu-kōl*, *velli-kōl*, *sēda-kōl* or *tūḥku-kōl*, a balance on the principle of a steel-yard. It consists of a rod marked at regular intervals to indicate different weights. A single scale is attached at the first notch (called *nāttāṅgi-vāy*) either to a hook or by simple tying. The rod is then suspended by a looped string, which is moved backwards or forwards till the rod becomes horizontal. The notch at which the loop rests indicates the weight. The notches are called the *vāy*, and there may be 10 or 20 of them. Vegetables, cotton-seeds and tamarind are sold at so many *vāy* per *panam* (two annas). In a 20 notch balance, the 2nd *vāy* = about  $3\frac{3}{8}$  viss, the 3rd =  $2\frac{1}{2}$  viss, the 7th = 1 viss, the 15th = 10 *palams*, the 18th = 4 *palams*, and so on.<sup>1</sup> Spun cotton is weighed on a similar balance with slightly different intervals.

Measures of  
capacity

Till 1873 local grain measures were in vogue. The existence of two or three standards in one taluk was comparatively a small evil, for even in a single village a duplicate system sometimes prevailed, and it is still commonly said that grain merchants, who

<sup>1</sup> A scale in use in Salem Taluk, but not very commonly, is 1st notch =  $\frac{1}{2}$  viss, 2nd = 1 viss, 3rd =  $1\frac{1}{2}$  viss, 4th = 2 viss, and so on.

deal with Malayalis, measure the grain they receive in measures of larger capacity than those they use in selling and so add handsomely to their profits.

In the early seventies, however, it was realised that official returns of current prices were valueless so long as the standards of no two recording stations agreed. In 1873 accordingly, an attempt was made to express the various local measures in terms of imperial seers.<sup>1</sup> The basis of comparison was the weight of rice in tolas that each local measure would hold and it was found that in Salem District two measures prevailed (1) a *padi* which contained from 118 to 150 tolas and (2) a *manam* which held from 63 to 86 tolas of rice 'heaped moderately'.

The object of these calculations was to standardise the price returns and not the local measures. Between 1876 and 1879, however, the practice of officially stamping approved measures was introduced. Local officers were left to themselves to decide the standard that should be officially recognised in each recording station. Not unnaturally the Board's list of tolas per local measure was adopted as a basis for the stamping operations. But the Board's estimates themselves were based on uncertain data, because the local measures were all of different diameter a circumstance which vitiated the estimated allowance for 'heaping'. Moreover, most of the measures on which the calculations were based were of bamboo and of all shapes and sizes. But the inaccuracies were a trifle compared with the vagaries of local officers in applying the Board's standards. The universal practice in the District was to estimate capacity by tola weight of gram and not of rice. The test by volume of water was nowhere adopted. Now ordinary gram is 3 or 4 per cent heavier than rice, and the difference in weight between old and new gram is 16 or 17 per cent. old, new, or mixed gram was adopted as a test by the stamping mairies, to suit their own interest, or please the merchant who brought the measure. "The Assistant Collector ordered the introduction of the Salem measure (136 tolas gram) into Attur, where the true standard was 151 gram. A stamping mistry transferred from Salem to Namakkal introduced without orders the Salem measure altering the standard from 150 tolas gram (double measure) to 136<sup>2</sup>, the Vaniyambadi Sub Magistrate altered, without any authority, the town standard from 86 tolas rice to 90 tolas gram and the Sub Collector took it into his head that it would be a good thing to introduce the *palka* seer of 80

<sup>1</sup> B P 51 of 15-1-73

<sup>2</sup> The Board's tables showed 132 tolas. This represented the weight of rice in a Salem measure struck. 136 tolas was the locally recognised heaped content. See B P 123 of 9-5-9.

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—

tolas into the Sub-Division, and ordered accordingly, but he made a mess of it, for, instead of a seer of 80 tolas rice, he introduced one of about 77 tolas, as the 80 tolas was weighed in gram”<sup>1</sup> At Rasipuram people complained that the new measure, though supposed to be 136 tolas, was really one-eighth measure larger than the old *māmūl* measure which was 144 tolas. This was due to the use of fresh gram as a test by the stamping maistry, and a similar complaint was received from Dharmapuri.

To clear the confusion it was decided to fix two standards for the District, approximating them as closely as possible to local usage. In the four Talaghāt taluks a standard of 150 tolas rice was sanctioned, Uttankarai taking as its standard the half measure of 75 tolas. The second standard of 86 tolas was adopted in the three taluks of the Sub-Division. The test was made by volume of water. These two standards continued up to 1st July 1902, when the Madras Measure of  $62\frac{1}{2}$  fluid ounces,  $4\frac{1}{2}$  inches in diameter, containing 132 tolas weight of rice heaped, with its sub-multiples, was adopted throughout the District.<sup>2</sup> The Madras Measure has not yet been thoroughly popularised, and the old measures of 1880 are generally preferred.

The favourite scale is

4 ollocks = 1 *mānam* ( $\frac{1}{2}$  Madras measure).

1 *mānams* = 1 *vallam* (2 Madras measures)

40 *vallams* = 1 *kandagam* or *putti* (80 Madras Measures)

The *mānam* is half a Madras Measure, and the word *padu* or ‘measure’ is generally applied to the *mānam*, which is in more general use than the full Madras Measure. The *kandagam* is not a constant quantity for, in the southern taluks, the old measure containing 150 tolas of rice is frequently used as the unit, four to a *vallam*. Instead of the *kandagam*, in some parts of the District a *modā* of 16 *vallams* (32 Madras Measures) and a *pothi* of 6 *modās* or 96 *vallams* (192 Madras Measures) is preferred. The *kalam* of 12 *marakhāls* is only used in the east of Attūr Taluk, bordering on South Arcot.

The Telugu system in vogue at Hosūr is as follows —

2 *giddalu* = 1 *sōla*

14 *sōlas* = 1 *mānika*

2 *mānikas* = 1 *balla*

2 *ballas* = 1 *ibbahga*.

2 *ibbahgas* = 1 *tūmu* (Kanarese *kolaga*)

10 *tūmus* = 1 *pandhumu*

2 *pandhumus* } = 1 *putti* (Kanarese *kandaga*)  
or 20 *tūmus*

<sup>1</sup> B.P. 930 of 9-7-80

<sup>2</sup> B.P. 205 of 16-9-01.

Separate measures are kept for 2, 3, 4 and 5 *seers*. Two *seers* make one *manu*.

In Krishnagiri the "*seer*" is used as a measure of capacity. It contains 80 tolas weight of beaped rice and is the same as the old standard grain measure. Eight of these *seers* make a *ser* *collam* and 10 *ser-collams* = 1 *ser* *collam*. A Madras Measure is equivalent to about  $1\frac{1}{2}$  of these *seers* and roughly  $\frac{1}{2}$  *seer* = 1 standard *collam*. The standard measures are called *lunji* (‘Company’) *collam* and *lunji mēlānti* to distinguish them from the *ser-collam* and *ser collam*. Krishnagiri people also use a *ser* of which go to *seers*. When paying field labourers in kind, special measures are used known as *lāṭi* *seer* *padu* and *lāṭi* *collam* which are equal to three fourths of the standard *manu* and *collam* respectively. The latter are distinguished as *rudhi* or ‘stamped’.

The measures of length in common use are an object lesson in anthropometry. Two fingers breadth (*irāṭi*) = 1 *angulum* (the length of the first joint of the thumb). Four fingers breadth = 1 palm. Three palms = 1 span (*ji*). Three span (or 12 *angulims*) = 1 *elut* (*gūlam*). Four *eluts* = 1 *ser* (fathom) the distance between the tips of the middle fingers when the arms are outstretched. The yard of 2 *eluts* (*ayyam* in Hindustani word) and the foot (*ahi*) are also used.

The ordinary word for mile is *kal* (= stone, i.e. mile stone). A mile is also called *rudhi nāṭṭu* (the distance one travels in *nāṭṭu* (the Indian hour of 24 minutes). The *lād* of  $7\frac{1}{2}$  *nāṭṭus* (= 10 miles) is also in use. Next times are sometimes used to describe the length of a journey: a ‘breakfast time journey’ = 8 miles, “aiffin time journey” = 20 miles, “a supper time journey” = 32 miles. In Hosur taluk *lommuni nāṭṭu*, the distance that the bugle known in Kanarese as *lommuni* can be heard, is used for a distance of about 2 miles. *Madallu dūram* or *anuppu dūram*, signifies the distance that the furrow is driven before the plough is turned (about 50 yards). The word *lāṭi* ‘field’ is also used to describe distance. “Calling distance” is of course a familiar expression. Similar terms are used in Telugu and Kanarese.

In selling cloth, Kankolara use the word *maḍi* to indicate a long piece consisting of 8 pairs of men’s cloths or 4 female cloths.

In measuring land the square of any long measure was in the time of Reid’s Survey, called *gunta* in Telugu or Kanarese, and *lule* in Tamil. In the Bīramahāl for both Wet and Dry lands

CHAP. VI  
Agriculture  
Measures  
—

Measures of  
Length

Land  
Measure

<sup>1</sup> The *lād* is a measure of distance to the well known *co* of Hindustani (= 8 *vin* *skri* in Kan. *lāḍa* *Tl* *dm* *da*). The *madada* is made up of 4 *paṭṭus* (colloquial *paruru*) and each *paṭṭu* contains 2000 *milu*.

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a chain, 33 English feet in length, was usually adopted, exactly half the length of the chain now used in Survey, which, when squared, is equal to  $\frac{1}{16}$  acre. The Bāramahāl *gunta* or *kuli* therefore =  $\frac{1}{40}$  acre. It was subdivided into 16 *annas*.

In the Talaghāt taluks a variety of *guntas* existed, and the measurements used for Wet and Dry lands were different<sup>1</sup>

In Rāsipuram and Chennagiri, three different standards were adopted for Dry lands, viz., (1) a "double *gunta*," twice that of Āttūr; (2) a "single *gunta*" of the Salem standard, (3) the Coimbatore *ballah*, 96 fathoms square = 86 acres. In parts of Pennāgaram, Dharmapuram and Tenkarai-kōttai, the Ōmalūr standards were adopted. The *kuli* in Hosūr Taluk was 36 feet square.

The *Parmāsh* terminology survives in Mittas. In Rāsipuram Division the "*ballah*" is still called "*vallam*," and 100 "little *kulis*" make one "big *kuli*" or "*sey*." In the south of the District the *sey* varies from 175 acres to 250, and a big and little *sey* are recognised. The "*vallams*" vary from 5 to 8 acres. In Āttūr there survives a *kāni* (Anglice "cawney"), which is 112 acres near Gangavalli, and 1 acre elsewhere. In Ūttankarai an *anna* ( $\frac{1}{16}$  *kuli*) is defined as a space sufficient to grow a plantain. In out-of-the-way places the old system of estimating area by the quantity of seed required to raise a crop on it still survives. In Krishnagiri Taluk a *kandagam viraiippadu* = 5 acres. So in the southern taluks a "five *pothi* field," an "eight *vallam* field" are spoken of. A *madakku* or "turn" (apparently of ploughing-cattle) =  $\frac{1}{2}$  acre. *Anaippu* is explained as the area that can be ploughed by 2 pairs of cattle in a day, and varies from half to one acre. *Ēr-ulavu* (a "plough's-ploughing") is a similar term. The *pangu* ("share") still exists in Inam villages, and is said to equal 16 acres in Dry land, and 2 to  $2\frac{1}{2}$  in Wet. The term is vague, however, for it signifies merely the shares into which a common holding is divided among coparceners<sup>2</sup>.

<sup>1</sup> Locality	Wet or Dry	Size of <i>gunta</i> or <i>kuli</i>	Acres
Salem	Dry	64 × 64 fathoms of 8 ft.	382
Bēlūr	Wet	29 × 29 ft	019
Taluks now included in Trichengōdu and Ōmalūr	Dry	24 × 24 fathoms of 6 ft 4½ in	846
	Wet	32 × 32 ft	023
Āttūr	Dry	36 × 36 fathoms of 6 ft 4½ in	1209
Viraganūr	Wet	9 × 9 fathoms of 6 ft 4½ in.	0756
Rāsipuram			
Chennagiri	Wet	32072 ft square	024

<sup>2</sup> The *karai* is a larger division of coparcenary land, and is supposed to contain Dry, Wet and Garden fields. The *karai* is divided into *pangus*.

The ryot's division of time is an epitome of his daily life. About two hours before day break is 'the time when Venus rises' (if Venus happens to be a morning star). Shortly after this comes "first cock-crow". If he has a garden to be irrigated, it is now (1.30 A.M.) "baling time". Half an hour later comes "second cock-crow". Then there is light in the east, 'the earth becomes visible', "the sky grows red" and day breaks. These expressions convey as definite a meaning to his mind as hours and minutes do to those who are used to them. When the sun is "one *mār* (fathom) high" it is "time to yoke the morning plough". Breakfast time varies in different localities, according to the habits of the people of the place. It ranges between 7 and 10 A.M. and is variously described as "early *lany* time", "morning porridge time" (Tamil *lali* = *rāgi* pudding), "the time for eating last night's rice" (literally "old rice time"). Between 8 and 9 A.M. the sun is "one palmyra tree high". Between 10 and 11 A.M. is the "time when cattle are let out for grazing". With noon comes "*uchi kalam*" (literally "crown time") "the hour when the sun is over the crown of the head". Some time between 11 A.M. and 2 P.M. the mid-day meal is eaten, at 'lot rice time' or 'full meal time'. Between 1 and 2 P.M. is the hour when the sun begins to decline (*adi saya*). In the heat of the day cattle are allowed to rest but towards 3 P.M. is 'the time when the cattle are driven out'. The hour for yoking the evening plough follows immediately, while at home it is the 'time when in a big household they pound kambu' or 'begin to prepare the evening meal'. The downward course of the sun is measured again in terms of a palmyra tree or "fathom". Then comes 'the time when the evening grows dim' (Tamil = *malai masanga*) 'the hour when lamps are lit', 'when writing cannot be read', "Hirannya's hour", the hour when that Demon met his death at the hand of Vishnu, the Man Lion, (*Asura sandhya relai*). 7 P.M. is 'the hour when the field labourer comes home'. "Pudding time" follows and shortly after one of the household takes food to the watchers in the pens, 'sheep fold meal time'. Last comes the 'hour when the village becomes quiet' (Tamil = *ūr adangum neram*), and the night watchers leave for the cattle pens and sheep folds (Tamil = *patti ul neram*, literally the "pen man hour" a terseness of expression not easy to improve upon). The word *jamam* which properly means a watch of 3 hours duration at any time of the day or night is applied in Salem District to the hour of mid night. The old vernacular divisions of time are almost obsolete. Even the

<sup>1</sup> Cf. S. Mark's Gospel, IV. 30.



CHAP VI.  
WEIGHTS  
AND  
MEASURES  
—

*nāligai* of 24 minutes is not commonly spoken of. A ryot, when asked at what hour of the day an event took place, will usually point to the position the sun then occupied. The rising and setting of the moon are useful aids to memory, and people who live near railways fix time by the passing trains. Ryots who come to Court sometimes show a familiarity with hours and minutes which their status hardly warrants, a familiarity which is not seldom due to "tutoring." Very few people can tell the time by the stars. In distributing water from irrigation channels, two systems are in vogue to time the 'turns.' One is by the *kinnu*, a small brass bowl with a minute hole in the bottom of it, which is floated on a chatty of water and sinks in about 20 minutes.<sup>1</sup> The other method is for the *Nūganti* (as the person who distributes the water is called) to calculate the time by measuring his shadow.

Money

On taking charge of the "Ceded Districts" in 1792, Read and his Assistants were hampered in their administration with a "various and perplexing currency," which Read did his best to "annihilate." Both the Hindu system of pagodas and fanams, and the Mughal system of mohurs and rupees were in vogue, and most puzzling varieties existed of each denomination of coin. Read, writing in 1794, gives a list of 29 different gold coins, 15 silver coins and 8 copper coins in which revenue dues were tendered. In the northern part of the District rents were at the time expressed in *Kantnāya* ("Kanteroy") fanams, and in the south in "*Gōpālī*"<sup>2</sup> fanams. The former represents the famous mintage of *Kantirava Narasa Rājā* of Mysore (1638-59), the origin of the latter is uncertain. The pagoda (*varāhan*) existed as far back as the Chālukya period, and derives its vernacular name from the fact that it was impressed with the symbol of a boar, one of the incarnations of Vishnu, and the crest of Chālukya as well as Vijayanagar kings. No pagodas were actually minted by *Kantirava Narasa Rājā* but accounts were kept in terms of an imaginary

<sup>1</sup> See p. 236.

<sup>2</sup> Regarding the "*Gōpālī*" fanam Mr. T. Desikachariar, Diwan Bahadur, writes—

A "*Gōpālī*" fanam weighing more than 5 grains is recorded as having been received in the Madras Government Central Museum in 1874 from the Salem District. Neither Captain Tufnell nor Dr. Geisen da Cunha, both of whom have published their fanams, nor Sir Walter Elliott, has alluded to the "*Gōpālī*." In the Rangachari-Desikachari collection is a fanam with the figure of "Krishna with the flute"—"*Venugopālī*" in Sanskrit—on the obverse, and the Nāgari legend मृगा "Mṛga," standing for "Sṛmṣat," on the reverse. The fanam with such an obverse was probably known in common parlance as the "*Gōpālī*." Chālukya fanams occur now and then in the Salem, Bellary and Bangalore Districts along with "*Kanteroys*." The fanam with the figure of *Gōpālī* above referred to was probably of the times of one of the later Chālukyas.

The *Maṣṭaka Gopāla chakra* is referred to in the *Pittāppur Sūsanam* of 1711 (Vol. II p. 268).

coin valued at 10 of his fanams. At the time of Haider's usurpation, the coins in general circulation were those minted by the Ikkeri Poligars of Nagar (=Bednūr in Shimoga District, Mysore). On the capture of Bednūr in 1763 Haider decided to issue his own coins adopting the Bednūr pagodas as a model. Haider's pagodas were known to Read as Bahadūri pagodas. Tipu in turn issued his own pagodas, which became known as Sultanī pagodas, and he also minted mōhurs and rupees, known respectively as Sultanī Ashrafi and Sultanī or Imāmi rupees. The coins of Haider and Tipu did not, it appears, obtain general recognition, for Munro writing, in 1796 surmises that all revenue accounts in the Bāramahāl were kept in "Naggario fanams" (probably the same as the Ikkeri coinage of Bednūr), till Tipu substituted "Kanteroy" fanams in their stead. The rapid development of Pondicherry under Duplex and his successors led to a large development of trade between Pondicherry and Mysore and a heavy influx of Pondicherry rupees into the Bāramahāl in payment of goods exported and to this is probably due the fact, alluded to by Munro, that among the mercantile classes rupees were preferred to pagodas. When the Company's 'Investment' was established in Salem, Read was called upon to provide the Commercial Resident with Pondicherry rupes. By 1796 however, the coinage of silver at Pondicherry was discontinued<sup>1</sup> and the Commercial Resident was asked to take Surat rupees in their stead. Meanwhile the pagoda system was adhered to in the land revenue administration and revenue accounts were kept in terms of pagodas, fanams and cash. An attempt was made to establish the star pagoda as a standard and on 29th June 1793 orders were issued to Mr Benjamin Roebuck Assay Master to start a mint at Krishnagiri, and another at Salem for the coinage of pagodas fanams Arcot rupees and duddus the idea being to convert all specie tendered into Company's coin.<sup>2</sup> The star pagoda was divided into 45 mail fanams,<sup>3</sup> and the mail fanam into 80 cash. For the convenience of the ryots and Tahsildars an elaborate Table of Exchange was drawn up subject apparently to frequent revision, declaring at what rates in terms of star pagodas, the many coins in circulation would be accepted at Government treasuries. Any attempt to reduce the list of coins that could be accepted in payment of Government dues was fraught with difficulty. As Read pointed out, the various coins were articles of trade, and their face value meant nothing. The value of any particular denomination

<sup>1</sup> *Ans Pec* No 29 of Nos 216 247 9 and 21

<sup>2</sup> Both mints appear to have been working by August 1793

<sup>3</sup> Even in February 1796 the number of fanams to the star pagoda was not definitely fixed and Munro protests against Read's action in calculating 644 fanams to the pagoda

of coin as a medium of exchange depended on what people would give for them, and this "market value" fluctuated from time to time and varied from place to place. If Government were to insist on the revenue being paid in one particular kind of currency, the shroffs would be sure to buy up the available coins of that currency, and, by creating a "corner," they would inflict great hardship on the public. The establishment of mints was a failure; not only was it expensive, it made matters worse, for the Company's coin itself became subject to fluctuations in market value. In Fasli 1204-05 (1791-6) there was a very considerable rise in the value of silver with respect to gold, a rise attributed by Read to the discontinuance of the coining of rupees at Pondicherry. Hence in 1796 the rupee was in far greater demand among all classes than the star pagoda. The preference for silver was accentuated by the fact that there was a large proportion of filed and counterfeit star pagodas in circulation, and ryots ran a greater risk of being duped if they accepted pagodas instead of rupees in exchange for their produce. Throughout the southern taluks the rupee had, by 1796, attained such general vogue that the Revenue officers settled Revenue demands with the ryots in terms of rupees, though for account purposes the amount was expressed in pagodas. Almost the whole of the gold coins tendered at the Government treasuries were received from merchants, and not from ryots. When a ryot borrowed from a merchant, he was paid in pagodas, but bound himself to repay the loan in rupees, and it was a common practice for Patels and Tahsildars to substitute pagodas for rupees received in the collection of revenue. The Kantaraya and Gōpālī fanams had by this time almost passed out of circulation, in the early years of Read's administration those that were received in collections were re-issued to the troops, a proceeding which created so much dissatisfaction that it was in 1794 decided to stop the receipt of them. The coins issued from the local mints never attained popularity. Krishnagiri pagodas had actually been rejected both by the Revenue Treasury at Madras and by the Paymaster in Salem District. The mint at Salem appears to have been closed by 1795. Early in 1796 Munro recommended that all the Krishnagiri pagodas should be called in and received at their actual value, and re-coined at Madras, and by March in the same year the mint at Krishnagiri was discontinued.<sup>1</sup>

<sup>1</sup> Letter from Government to Board of Revenue No 182, dated 20th March 1796. There were three coinages of pagodas at Krishnagiri. The first issue numbered only 6,788, the second (which contained an excess of pure gold of the weight of 2 rāgi grains) numbered 17,173, and the third (which had an excess of 1½ paddy grains' weight above the Madras standard) numbered 14,875. (See *Anc. Records*.)

In February a notification of Read's had reduced the number of coins in which revenue payments would be accepted to 17 namely, star pagodas, Bahadūri pagodas, Sultāni pagodas, Ikkeri pagodas, Old and New Porto Novo rupees, Old and New Arcot rupees, Old and New Pondicherry rupees, Company's rupees, Imāmī rupees, Kantaraya and Rāja Gōpālī chakrams, maili sanams, elephant pie<sup>1</sup> and Krishna pie.

The revenue accounts of the Salem District were written up in terms of star pagodas sanams and cash till well on into the nineteenth century, but meanwhile the Company's rupees were steadily gaining ground, and in 1830 the controversy was settled once for all by the adoption for all India of the Madras rupee of 180 grains.

The memory of the old notation still lingers. Old people still reckon in the pagoda (*cardhan*) of  $3\frac{1}{2}$  rupees and poorer classes in the *duddu* of 4 pies six of which make one *panam* the general name for a two-anna piece. Thus a half anna piece is popularly called  $1\frac{1}{2}$  *duddu* or  $\frac{1}{4}$  *panam*. The pie is known as *dambidi* throughout the Bāramahāl, less generally so in the southern taluks, where *lasu* is the usual term, and *paisū* is also used. In Attūr, however, *lasu* = 2 pies. *Jallu* is another name for a pie. In Uttankarū a three-pie piece is called *chinna duddu*. In Hosūr and the Bāramahāl two pies are called *duggini*. A two-anna piece is called *beda* in Hosūr and 'big anna' (Telugu *pēdda anna*) in parts of Krishnagiri. In Uttankarū this same coin is called *chinna panam* to distinguish it from *periyā panam*, a term applied to the four-anna piece. This last coin is known in Hosūr as *patala*. The popular term for a sound coin as distinguished from a counterfeit is *kumpani panam* (Company's money).

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<sup>1</sup> The Elephant Pie (Ācē Kāsī) was first coined by Kṛṣṇa Rājā of Mysore (1711-31).

## CHAPTER VII.

## COMMUNICATIONS

ROADS—History of maintenance—Mr Orr—Road Cess—Mileage—Trunk Roads  
 Shevaroy Hills—Avenues—Bridges—Fences RAILWAYS—Famine Feeder  
 Lines—Railway Projects POST OFFICE TELEGRAPHS

CHAP VII  
 ROADS  
 —

THE British were not the first road-makers in India. Tipu's road-engineering was of no mean order. The best known road associated with his name ran through the wild broken country on the left bank of the Kāvēri to the west of Hosūr and Dharmapuri Taluks. The route lay from Denkanī-kōta via Anchetti and Geratti to Pennāgaram, thence via Morasara-halli and Donnakutta-halli to the Toppūr River.<sup>1</sup> Wherever this road passed over rock or undulating ground, all vestiges have been washed away by over a century of rain. There are level stretches, however, still well preserved, and marked by fine avenues. A portion south of Pennāgaram would even now be fit for a carriage road, and the road can be traced for some distance near Anchetti, and again at Morasara-halli. Another important road of Tipu's time was that connecting Krishnagiri with Būdi-kōta, a once important fort in Mysore State, seven miles from Bowringpet railway station. It is still called *Dandu Ōri* or the "Army Road."<sup>2</sup> The favourite Ghāt used by Haider and Tipu for access to the plains was that via Rāya-kōta, Pālakōdu and Toppūr. The route via Singārapet was also used by them.

History of  
 maintenance

The importance of road maintenance did not escape Col Read, and by 1802 as many as 156 miles of road had been laid down round Salem, and planted with avenues throughout. Little further was done, however, till Mr. Orr assumed charge of the District in 1829.

Mr. Orr

To Mr Orr the District is indebted for its chief roads, grandest avenues, and a number of well-built rest-houses known as "Orr's Choultries." By 1836 Mr Orr had made 316 miles of high-road at an average cost of Rs 134 per mile, besides 375 miles of cross roads, 20 bridges were built, and 196 stone dams were made, at an

<sup>1</sup> See Vol II, p 109

<sup>2</sup> See Vol II, p 108

aggregate cost of Rs 11,026. The initial expenditure was made almost wholly on his own responsibility, and 'no better proof could be given of his success than the estimation in which his work was held by the natives, who voluntarily agreed to tax themselves for the maintenance of these roads. The voluntary tax of one rupee per cent was first imposed in 1836 and continued till April 1860. But this was not all. Mr Orr induced the ryots to plant avenues and topes. Under the system introduced by him, the number of avenue trees planted up to 1842 amounted to 129,414, the number previously existing in the District being only 32,960 and the number of palmyra trees planted amounted to 1,819,161.<sup>1</sup> The ryots were permitted to enjoy the usufruct of the avenues and topes they had thus planted on the understanding that they should keep the roads in repair. "In those days it was a far cry to Maliris, and as a rule what 'master pleased' was done. Old ryots still tell the tale of the 'zulum' made by the irascible Collector, whose horsewhip occasionally made Ramaswami wince, but generations of grateful travellers and the sufferers themselves in the end testified to the profit and comfort derived from these *tracway forces*."

After Mr Orr left the District in 1838, the villagers did not act up to their obligations. Government contributions proved inadequate, and the roads soon fell into disrepair, their upkeep had before long to be taken over by Government. To meet the increasing cost, Government in 1859 imposed a cess of 2 per cent of the land revenue on all lands which enjoyed the benefit of Mr Brett's *Taram Kammi*, the fund so formed to be expended by the Collector and the District Engineer on 'District Roads' the trunk roads still being kept up at the cost of Provincial Funds. In 1865 an Act was passed legalising the cess at six pies in the rupee on all lands in occupation, under whatever tenure held. This Act was superseded by the Local Fund Act IV of 1871. Meanwhile the roads had for years been a bone of contention between the Revenue officers and the Public Works Department, the former affirming that they did the work cheaper and better than the professional department. For some time the work of maintenance was divided between the two departments, the tendency being gradually to transfer roads from the Department of Public Works to the Collector. Finally in 1880 the Local Fund Department assumed entire responsibility.

The mileage of roads in the whole District rose from 1,189 in 1871-2 to over 1,828 in 1912-13. The figures for the

CHAL VI  
Ho 14.

Road Cess

<sup>1</sup> SDM, Vol I p 290

<sup>2</sup> SDM Vol I p 195

CHAP. VII. District as at present constituted, are shown in the subjoined statement.

Roads.  
—  
Milage.

Taluk	Milage, 31st March 1911.				Number of miles and furlongs per 10 square miles of area.
	Village	Taluk	District	Total	
	M    I	M    I	M    I.	M    I	M    I
Salem	47   7	40   5	120   2	217   6	2   2
Ômalûr	21   4	71   6	59   3	155   5	4   0
Tnuchengôdu	31   1	86   1	76   3	193   5	3   6
Âttûr ..	22   1	71   3	63   3	156   7	1   7
Dharmapur ..	18   2	23   0	136   3	177   5	1   7
Krishnagiri	29   3	57   2	131   6	218   3	3   1
Uttankarai	26   3	110   1	88   0	224   4	2   4
Hosûr .	10   7	71   3	75   2	157   1	1   3
Total	207   1	534   5	759   6	1,501   7	2   4

In addition to this, some 92 miles of road are maintained by the Forest Department <sup>1</sup>

Trunk

Before the construction of railways, the Bāramahāl was the tri-junction of three of the most important thoroughfares in the Presidency

1 The Madras-Calicut road enters the District near Mattûr at mile 150½ and passes through Mattûr, Irumattûr, Dharmapur, Toppûr, Ômalûr, Tāra-mangalam and Sankaridrug, quitting the District by the Kumāra-pālayam bridge, opposite Bhavāni, at mile 246¼

2 The Madras-Bangalore road branches off from the Calicut trunk road at Vāniyambādi, and passes through Bargûr, Krishnagiri, Sūlagiri and Hosûr, leaving British territory at the 193rd mile, in the limits of Jūjūvādi village

3 The easiest, though not the shortest, route from Bangalore to Malabar, passes through Hosûr, Rāya-kōta and Pālakōdu, joining the Madras trunk road at Adaman-kōttai at mile 182½

In addition to these three routes the branch route from Ômalûr to Salem affords communication via Âttûr with Cuddalore, and via Nāmakkal with Trichinopoly Another useful route is

<sup>1</sup> Vide page 257

The New Ghat road was begun in April 1900. The road was opened for traffic in December 1902, though the work was not completed till March 1903. The new road branches off from the road from Salem to the foot of the Old Ghat at the sixth furlong of the fifth mile. For nearly six miles it ascends steadily without a turn. It then begins to zigzag sharply up the face of the great rock mass on which Mundagambadi is situated, and after twenty two turns it reaches the bank of the Vereaud lake. The total length is 12 m. 6 f. 160 ft. the ruling gradient one in 16. There is one girder bridge of 10 span, another of 66. The actual cost was Rs. 3,71,000. To secure an unfailing supply of water for

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<sup>1</sup> The construction of the Mallapuram Ghat road was first recommended by Assistant Engineer England who died of fever contracted in the survey of the Sivaswami in 1841. The road is said to have been sanctioned between 1840 and 1850 and 3 miles were constructed when owing to the outbreak of the Mutiny the scheme was dropped.



CHAP VII. road repairs in dry weather, there is an elaborate arrangement  
 ROADS of pipes, filled partly by gravitation from the Yerand lake, partly  
 by an aeromotor pump. The construction of feeder roads was  
 undertaken by the Public Works Department. The cost for 31  
 miles 1 furlongs 600 feet of road was Rs 88,170.

Avenues No less than 1,068½ miles of road, over three-fifths of the total  
 mileage, are provided with avenues. The finest avenues are in  
 the Bāramahal, and are composed of tamarind, relieved now and  
 again by banyan. The tamarind is more satisfactory for hardness,  
 shade and produce, as the banyan is apt to fall in high winds.  
 Tamarind does not thrive well in Hosūr and pungam is a poor  
 substitute. Perhaps the grandest stretches of avenue in the  
 District are on the road from Mahēndra-mangalam past Pālālōdu  
 to within a short distance of Dharmapurī. There are some fine  
 trees on the trunk road near Pōdūr, in Ūttankarai Taluk, and  
 south of Toppūr in Ōmalūr Taluk, and close to Salem itself, the  
 station road between Hastampattin and "Charing Cross" being  
 remarkably picturesque.

The produce of the avenues is a most valuable asset to the  
 Local Funds, though it fluctuates in a startling manner. At the  
 beginning of 1910-1911 it was estimated that the avenues con-  
 tained 186,705 trees. The avenues in the Sub-Collectorate were  
 first rented out in 1865 by Mr Thomas, then Sub-Collector, on his  
 own authority, and in the following year the Board authorised  
 the renting out of all the avenues in the District. This resumption  
 by Government of the usufruct of trees which Mr Orr had  
 guaranteed to the villagers caused much heart-burning, and the  
 question of the right of the ryots to the avenues was mooted in  
 1872 and decided against them, but in ignorance of the real reason,  
 which was that the duty of maintaining the roads was no longer  
 exacted from the villagers.<sup>1</sup>

Bridges A traveller passing through the District along the trunk roads  
 from Bangalore to Madras via Sūlagūrī, to Calicut via Toppūr, or  
 to Cuddalore via Salem, will find the route within District limits  
 completely bridged, the bridges near Pārānda-palli,<sup>2</sup> near Kurubara-  
 palli,<sup>3</sup> at Bargūr, Toppūr, Kumāra-pīlayam, Ōmalūr, Salem, Kṛish-  
 nāpuram, Āttūr and Talavāsāl being substantial enough for all  
 ordinary traffic. The Pennaryāi is also spanned by a good bridge

<sup>1</sup> When Mr Dalyell visited Nūttam-palli on Abkari duty in 1876, an old ryot,  
 Dho had planted the avenue in Mr Orr's time, advanced his claim, but when Mr.  
 Dalyell asked him if it was not true that in former times those who enjoyed the  
 usufruct of the avenues repaired the roads at their own cost, the aged cultivator  
 put his hand on his mouth and said "Appah." S D M, I, 198

<sup>2</sup> Four miles east of Hosūr.

<sup>3</sup> Seven miles north-west of Krishnagur.

at Rāgalar, and the minor streams which cross the triangle Hosūr Taluk Denkanu Jota are provided with suitable culverts. Other routes however, have been neglected the less streams are crossed by the causeways known as "road dams" or "Irish bridges", and the larger rivers present rather difficult fords the most troublesome being those across the Pennaiyār at Valabūpatti,<sup>1</sup> Kāvēripattanam, Irumattūr and Honnamārttam, that over the Pambar at Singārapet that over the Kambayyanallūr river at the village of that name, and those over the Swetr nadi at Komripatti and Viriganūr.

The only rivers requiring regular ferries are the Kāvēri and the Pennaiyār. Freshes in the Attār rivers soon subside and traffic waits until the ford is practicable. The management of ferries was assigned to the Taluk Boards in 1897.<sup>2</sup> There are 26 Taluk Board ferries across the Kāvēri of which 11 are in Tiruchengodu, 4 in Omurūr, 8 in Dharmapuri and 3 in Hosūr Taluk. Across the Pennaiyār there are two ferries in Krishnagiri and four in Uttankarai.<sup>3</sup> The right of collecting tolls on ferries for the Fash year is auctioned by the Tahsildar in the month of June. The bids are insignificant. The lease for ferries over the Kāvēri conveys the right to collect tolls on the traffic passing from the left to the right bank only; the proceeds of traffic from the right to the left bank is the perquisite of Coimbatore Local Funds. The ferries are crossed by means of coracles (*pariaus*).

The Broad Gauge West Coast Branch of the South Indian Railway runs through Salem District from north east to south west. It enters the District (Uttankarai Taluk) at the 115th mile 32nd chain from Madras, and quits it at the 211st mile 3rd chain, covering a distance of 66 miles. There are 11 stations within the District limits the first is Simalpatti the last Kāvēri. From Simalpatti (1,261.46 ft above sea-level) the gradient descends to the Pennaiyār and re-ascends to Morappūr (1,305.03 ft) and Mallipuram (1,386.59 ft). The highest point is reached, on a gradient of 1 in 300, at mile 187½ (just beyond Lōkūr station) where it is 1,508.38 ft above sea level. The line then descends sharply (the gradient is 1 in 74)<sup>4</sup> to Kādaiyampatti (1,243.48 ft), Salem (919.67 ft) and MacDonald's Choultry (783.59 ft), rises to 876.38 ft at Bankaridrug, and descends again to 539.47 ft at

<sup>1</sup> Five miles west of Krishnagiri on the Rāya kōta road.

A girder bridge of 12 spans of 1 ½ feet each has since been built by the District Board over the Pennaiyār at Kāvēripattanam.

<sup>2</sup> G.O. No. 346 Revenue dated 29th July 1896.

<sup>3</sup> For details see the Taluk Notices Chapter XV.

<sup>4</sup> The steepest gradient is 1 in 70.

CHAP VII  
RAILWAYS  
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Erode The only bridges of note are those over the Pennaiyār and Kāvēri. The latter is a girder bridge, with two clear spans of 62' and 20 clear spans of 63' 8'. The former consists of 18 semi-circular brick arches, each of 30' span.

The railway was open for traffic as far as Tiruppattūr on May 23, 1860. The section from Tiruppattūr to Salem was opened on February 1, 1861, and that from Salem to Sankaridrug on December 1 of the same year. The next section opened was from Sankaridrug to Pōdanūr (May 12, 1862).

The Taluks of Krishnagiri and Hosūr are served to some extent by the Bangalore Branch of the Madras and Southern Mahratta Railway (opened in 1864), the stations of Patchūr, Kuppam and Mālūr being chiefly utilised.

Famine  
Feeder  
Lines

Two famine protective lines have recently been opened in the District, the first from Tiruppattūr to Krishnagiri ( $25\frac{1}{4}$  miles), the second from Morappūr to Dharmapuri ( $18\frac{1}{2}$  miles) with an extension to Hosūr ( $54\frac{1}{2}$  miles). On the former line, there are three stations within the District limits, on the latter line, there are ten stations. The Krishnagiri line was opened for traffic on September 18, 1905, the Dharmapuri line on January 18, 1906. They were not constructed as paying investments, but to supply food to the Taluks of Krishnagiri and Dharmapuri in times of famine. The gauge is 2' 6", the highest gradient 1 in 66.67, and the sharpest curve has a radius of 955'. In constructing the Dharmapuri line sleepers of jarrah timber were tried. The Krishnagiri Railway was laid with teak sleepers.

The Krishnagiri Railway diverges at a sharp angle from the parent line till it reaches the Tiruppattūr-Krishnagiri road near Periyagalam. Thence it runs parallel to the road, except where gradients and bends do not permit of its doing so.

The Dharmapuri line, on leaving Morappūr, skirts the high ground to the west, rising steadily, so that at  $3\frac{1}{2}$  miles out it is 188' above Morappūr. At mile 7 it approaches close to the Dharmapuri road, and road and railway cross the same saddle between the 7th and 10th miles at 260' above Morappūr. Between miles 10 and 15 a tortuous alignment was found necessary at the foot of the hills. From mile 15 the line falls by easy grades to Dharmapuri.

Railway  
Projects.

A proposal to connect Hosūr with Bangalore is under the consideration of the Mysore Durbar. A loop line has been proposed to connect Dharmapuri with Krishnagiri via Pālakōdu and Kāvēri-patnam.

The District Board has levied a railway cess at three pice in the rupee on the annual rent value of all occupied lands since July

1st 1903, and the balance of this on March 31st, 1913 amounted to Rs 17,223 in cash, and Rs 531,100 in Government securities. The District Board is constructing a broad gauge line from Saramangalam Railway Station to Salem Town and proposes to extend the line from Salem Town to Attūr on the metre gauge. This line is eventually to be connected with the line which the District Board of South Arcot propose to construct from Ulundurpet to Chinnai Salem. Such a line will bring Salem many miles nearer the sea board link the District with the deltas of the Vellar and Kaveri and provide an outlet for the surplus grain of Attūr Taluk. The cost of the whole line from Saramangalam to Attūr is estimated at Rs 1121,515.

Another project is under consideration namely, to connect Salem with Karūr via Rasipuram Tattavayarpatti, Nāmakkal and Nanjai Mohanūr with an alternative alignment from Nāmakkal to Samayapuram on the proposed Panrōti Trichinopoly chord.

Till 1871 the Collector of the District was in charge of all postal arrangements.<sup>1</sup> Dykes writes "The overworked Collector Magistrate is the post master and the first step must be to give so troublesome an office a separate and distinct supervision. The postal arrangements for 8,000 square miles may fairly demand an undivided attention. The mails for instance are carried on men's heads, each man running from 5 to 7 miles and to be freed only from this single branch of those duties, from the responsibility and the trouble of overlooking so numerous an establishment as this would itself be no small gain."<sup>2</sup> The first general issue of postage stamps in India dates from September 1851 and in the same year the Postal Department was taken off the Collector's hands.<sup>3</sup> In March 1875 the executive control of the Salem Collectorate over its District Post was transferred to the Postmaster General, Madras.<sup>4</sup>

For administrative purposes the whole District lies within the jurisdiction of the Postmaster of Salem Head Office who in turn is under the Superintendent of Post Offices Vellore Division.

<sup>1</sup> No detailed information is available as to the postal arrangements in the District in pre post office days. A letter shown me by Mr Muhammad Habibulla Sahib Khan Bahadur of Krishnagiri addressed to that town from Pondicherry via Rayakōta bears a post mark "Londiel 17<sup>th</sup> May 1841" and another dated Kumbakonam June 21<sup>st</sup> 1846 also bears the Salem post mark with date June 30<sup>th</sup>. This is fairly cheap and quick.

<sup>2</sup> Dykes p 377

<sup>3</sup> For Post Office legislation see Acts XVII of 1837 XVII of 1854 XIV of 1866 and VI of 1898

<sup>4</sup> G.O. No 45 Revenue dated 20th March 1875

CHAP VII.  
POST OFFICE

The subjoined statement illustrates the increase in the work of the Post Office since 1861-62.

Year	Letters and post cards.	Packets	Newspapers
1861-62	275,235	5,220	26,419
1910-11	4,460,092	355,836	184,574

In the latter year the value of money orders issued was Rs 15,66,264, and the total amount of Savings Bank deposits Rs 2,60,838

## TELEGRAPHS

Telegraph stations were opened at Salem and Hosūr in 1884, at Yercaud in 1889, at Krishnagiri in 1893, at Mattigiri in 1894, at Dharmapuri in 1895, at Tiruchengōdu in 1898, and at Sūramangalam in 1908

Stations	Messages		
	Sent.	Received	Receipts
Hosūr	736	818	RS 440
Mattigiri	719	730	554
Dharmapuri	1,986	1,858	1,252
Krishnagiri	1,518	1,814	840
Salem	13,407	13,619	5,694
Sūramangalam	904	1,042	1,062
Yercaud	1,361	1,422	862
Tiruchengōdu	1,059	1,005	648
Railway Stations	1,650		843

The offices at Hosūr and Mattigiri belong to the Bangalore Division, that at Tiruchengōdu to the Calicut Division, and the rest of the District to the Madras Division. The relative importance of the several stations in 1910 is shown in the marginal statement

## CHAPTER VIII

## SEASONS

SEASONS FAMINES—Famine of 1873—Famine of 1866—Famine of 1876-78—(1) Till the end of 1876 (2) January to September 1877 (3) September 1877 to end of 1878—Increase of crime—Effect on Revenue—Famine of 1891-92  
FLOOD

THE capricious nature of the rainfall has already been referred to on pp 22 23 Dry cultivation on which alone the bulk of the population depends for food begins with the showers of April and May, and the first crop matures with the rains of July and August The second crop is sown as soon as the first crop is harvested and drought in October or November will ruin it

Hosūr and the Bīramahāl are more susceptible to drought than the Talaghat taluks and of the latter Tiruchengodu and Ōmalur are the first to suffer Attur and the Rāsupuram Divisions are considered safe from famine, the former is protected by the Vayishta nadi and Sweta nadi and the latter by innumerable wells with good sub soil water At settlement a deduction of 20 per cent of the gross outturn in the northern taluks and of 15 per cent in the Talaghat was allowed on account of vicissitudes of season

The danger of drought made itself felt as soon as the District came under the Company's rule, for famine threatened in 1792, and Captain Read established two poor houses for a short period—one at Tiruppattur and the other at Pennāgaram

Four times during the nineteenth century scarcity deepened into famine with all its terrible concomitants namely in 1833 in 1866, 1877-78 and 1891-92 There was acute distress also in 1845 and 1857 dates which suggest a cyclic recurrence of famine once in eleven years

The cultivation season for Jash 1242 (1832-33) opened favourably and the ryots engaged actively in field operations Then the rains failed entirely and utterly ruined the crops In a short time "the price of grain rose 71 per cent for there was famine in the neighbouring districts also, and the people robbed that they might live They eagerly sought for the wild fruits of the jungle and of the trees that lined the wayside, they turned up the earth for such roots as possessed nourishment, there was nowhere to fly

CHAP VIII  
SEASONS  
—

FAMINES

Famine of  
1833

CHAP VIII  
FAMINES  
—

to, and the country was covered with the bodies of those who died of starvation. Fourteen thousand deaths were reported from cholera alone, which probably was not a tithe of the number that so fell; and the sickness extended to the brute creation, for the cattle also were exterminated by herds" <sup>1</sup>

The actual mortality in this famine is not known. It is estimated that over 28 per cent of the population perished <sup>2</sup>

Famine of  
1866

The famine of 1866 was by comparison "a mere flash in the pan, but, while it lasted, it was sharp enough." In 1864 and 1865 rains were neither general nor timely, and the year 1866 opened with the District on the verge of famine. The early rains of 1866 almost entirely failed. The public health suffered, and cattle disease became prevalent. By the end of June the Collector reported that "thousands of cattle had perished from want of water and pasture, and thousands of cattle were in a dying state for want of food, and unable to walk." Prices were almost beyond the reach of the poorer classes. In Thuppattūr, Uttankarai, Krishnagiri and Salem, the poor were using for food roasted tamarind seeds, jungle roots, aloes, and the fruit of prickly-pear. All the tanks and wells were dry. The dry crops, cultivated in a few places where slight rain had fallen, were withering, and, almost everywhere, both wet and dry lands were left waste. Private subscriptions were raised by the people of Salem for the relief of sufferers within the town, and by July this took practical effect in the opening of a "Kanjī-house" where 200 to 3,000 paupers were fed daily. The example of Salem was imitated by several other towns in the District, and further funds were provided by the Relief Committee in Madras. The prices of grain continued to rise, till in September ragi stood at 9½ seers per rupee. Work for the able-bodied was provided, as far as possible. Fortunately in

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October good rain fell, and cultivation started in good earnest. By November ragi had fallen to 12½ seers per rupee, and the crisis was over. The harvest was good, but though the human mortality was not high, it is estimated that 150,000 head of cattle perished from sheer starvation. CHAI VIII  
FAMINE

The famine of 1877-78 was the worst the District has ever experienced. "The tail end of the north east monsoon failed both in 1873 and 1874<sup>1</sup>. In 1875 the north east monsoon was almost a total failure especially the latter part of it and in 1876 the south west and north east monsoons on both of which the District depends for its water supply, failed almost completely. The pinch began to be felt in October 1876 but people still hoped. In November the failure of the monsoon became an established fact, grain dealers took alarm, and prices rose at a bound. On the average, for five years ending 1871, the price of ragi in Salem was, from January to July, from 37 to 38 lb per rupee, and from August to December it ranged from 35 to 40 lb. From January to June 1875 the staple was sold at 31 or 32 lb per rupee. From July to November prices rose to 23 lb, and between January and June 1876 the price was from 20 to 24 lb. From July a steady rise set in, reaching 14 lb in October, 10 lb in November and 9 lb in December when the famine was fairly recognised and starvation stared us in the face on every side. Famine of 1877-78 (1) Till the end of 1876

"The price list is not quite an index of the scarcity, as quotations for dry grains were often a mere form there being none in the market. The bulk of the population was fed on imported rice the price of which rose up in August 1877 to one rupee for 11 lb and for a short period to one rupee for 5 lb. On one date at the market on the Shevroy Hills the price actually rose to one rupee for 2 lb. For the first nine months the district staff was battling almost unaided with the famine. With the exception of one Bengal Civilian whose services were chiefly utilised in trying magisterial cases a Staff Corps Officer a Medical Officer on inspection duty and a Special Deputy Collector or two made up the sum of the assistance from outside. Meanwhile the duty of providing and superintending camps hospitals, works kitchens and payments the inspection and organisation of gratuitous relief, and in fact, the whole burden and heat of the day, was thrown on the ordinary district staff. (2) January to September 1877

"It was not until September 1877 when 136,941 deaths had been registered when 307,776 of the population were being gratuitously fed and the south west monsoon had failed that the Viceroy's visit bore fruit. Then the Public Works Department, (3) September 1877 to end of 1878

<sup>1</sup> The description which follows is Mr. LoFanus



## CHAP. VIII

## FAMINES.

—  
Famine of  
1877-78.

whose share in famine relief works had previously been somewhat restricted, was more largely employed in providing work for the poor, and a flood of famine officers from all parts of India was poured over the District. The heavy rains were then setting in, and the burden and heat of the day were past; but distress still prevailed, and the *sequelæ* of the great crisis were still strongly marked. It would be hard to exaggerate the horrors of that trying time, when cholera, starvation, small-pox, famine, diarrhoea, dysentery, dropsy and fever were claiming their victims by thousands, the dead and dying lay so close in the camp hospitals, that it was difficult to move without treading on them, and hard to distinguish the one from the other, and up to the pitiless sky floated the black or yellow-green smoke from the pyres on which as many as 24 bodies were sometimes burnt together in a single camp; when the cattle lay gasping for breath, loking the dust for food, and when for miles not a drop of water was to be found<sup>1</sup>. The fruits of the avenue trees, the very leaves and grasses, the roots and berries of the jungles, failed to meet the demand; the ties of maternal affection failed, and even respectable women sold their honour for food. But the sufferings of the people were not yet over. The survivors were to a great extent smitten, a shower of rain or a breath of cold wind smote them down by hundreds, guinea-worm prevailed to an extent never witnessed before, and such was the depraved blood and vitality of the poorer classes, that the slightest scratch or abrasion turned into a spreading and sluggish ulcer.

“The excessive north-west monsoon of 1877 drowned the crops; blights, smut, and insects, in quantities before unheard of, spoiled or devoured the residue. Then came the locusts, almost shutting out the sky and covering square miles in their flight. The south-west monsoon of 1878 was also excessive, and the kambu crop suffered heavily, the tender flowers being washed off, so that the seeds could not form. Then, again, from their fastnesses in the jungles and on rocky hill sides came the young locusts, in uniform of black and gold, marching in armies to the cultivated fields. The Government officers of all kinds did their best to cope with this last stroke of misfortune, but the ryots mostly looked on in helpless inaction, and would not struggle against their fate. Even this, however, passed away, and with the north-east monsoon of 1878 came the finest crop ever seen in the District; stocks were replenished, prices fell, numbers on works and relief fell off, and the weary officials were at last released from their heavy tasks.”

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<sup>1</sup> To save their cattle, ryots stripped their huts of thatch for fodder.

As the famine progressed, the jail population increased. In CHAP VIII 1877 there were 668 admissions into the Central Jail and 18913 into subsidiary jails. "The jails and their compounds were often full to overflowing. There was little need to guard the prisoners, who fared better in jail than outside. Special buildings often of the simplest character had to be erected to house the additional numbers but there was little or no mortality which could be traced to overcrowding."

The subjoined statement gives an idea of the rise and fall of the Great Famine —

	1877				1878			
	Numbers relieved by works and in camps	Numbers on gratuitous relief	Number of acres of relief	Number of persons on relief	Numbers relieved by works and in camps	Numbers on gratuitous relief	Number of acres of relief	Number of persons on relief
January	7,000	6,600	00		7,000	6,600	00	001
February	7,200	4,500	00		7,200	4,500	00	
March	41,100	0,331	80	100	41,100	0,331	80	016
April	50,000	2,010	00	000	50,000	2,010	00	014
May	700	6,700	00	337	700	6,700	00	337
June	12,700	8,500	00	200	12,700	8,500	00	200
July	40,000	10,000	01	101	40,000	10,000	01	400
August	52,000	10,000	01	000	52,000	10,000	01	000
September	47,000	2,000	01	1000	47,000	2,000	01	1000
October	5,000	1,000	00	1100	5,000	1,000	00	1100
November	61,000	0,000	00	300	61,000	0,000	00	300
December	41,133	7,000	00	100	41,133	7,000	00	100

The following figures which show the number of persons convicted for various offences under the Indian Penal Code between 1875 and 1878 are very significant —

Nature of offence	1875	1876	1877	1878
Murder	20	10	25	14
Culpable homicide	0	0	13	8
Robbery	27	10	30	8
Dacoity	10	31	180	10
Housebreaking	12	210	1,000	73
Theft	133	1,300	0,601	1,010
Other offences	2,300	0,503	2,100	1,073
Total	3,297	4,477	11,077	0,054

The number on relief at the end of December 1878 was 10,911 and the number on gratuitous relief 1,002. The figures in the statement are those for the close of each month and are taken from the Report of the Famine Commission of 1880 Vol II Chap III.

## CHAP VIII.

## FAMINES

Effect on  
Revenue.

In the three years, Fasls 1287-9, the number of processes issued for default of revenue was 765,000, and in 63,000 cases property was actually sold<sup>1</sup> Rs 8,50,000<sup>2</sup> of the land revenue had to be remitted. In Fasl 1289, the amount of property transferred by documents registered had risen from Rs 19,35,733 to Rs 24,88,568, owing, as the Registrar-General observed, to "pressure of the famine inducing well-to-do classes to pledge or sell their lands." Close on three-quarters of a million sterling were spent on famine relief in the District, and £50,000 from the Mansion House Fund were scattered broadcast among the people. It was found necessary to remit as unrecoverable Rs 7,00,000, arrears of land revenue, in addition to the 8½ lakhs already remitted. Nor was this all, for the net ryotwari revenue, which was Rs 16,70,000 in 1874, had fallen in 1879 to Rs 13,33,500, a decrease of Rs 3,36,500.

Famine of  
1891-92

The famine of 1891-92 was a small thing compared with the famine just described. The rainfall from 1888 to 1890 was below the average in the Taluks of Salem,<sup>3</sup> Tiruchengōdu, Ūttankarai, and Dharmapuri. The south-west monsoon of 1891 failed, and by the end of September it was thought advisable to open test works in the four taluks. Work was started on four roads: (1) Sankaridrug to Edappādi, (2) Ōmalūr to Chinnappam-patti, (3) Dharmapuri to Hogēna-kal, (4) Mallāpuram to Pāpi-Reddi-patti. Three-fourths of the full task was exacted. A few weeks' trial showed that no great demand for work existed, except in Tiruchengōdu Taluk, and by November 15 all the test works were closed, except that from Sankaridrug to Edappādi. The early rains of the north-east monsoon of 1891 promised favourably, cultivation was

<sup>1</sup>

Fasl	Processes issued		Property attached		Property sold		
	Number of defaulters	Amount of arrears	Number of defaulters	Amount of arrears	Number of defaulters	Amount of arrears	Realised
		RS		RS		RS	RS
1287	205,153	28,00,933	6,403	1,85,548	1,498	58,035	23,254
1288	288,486	28,46,065	60,402	8,04,985	18,071	3,53,635	39,518
1289	272,291	21,72,739	83,694	10,75,192	44,055	6,28,143	1,20,804

<sup>2</sup> Remission—

	RS,		RS
Fasl 1286	4,13,083	Fasl 1288	16,024
" 1287	3,78,189	" 1289	42,664

<sup>3</sup> That portion which now constitutes Ōmalūr Taluk,

resumed and prices fell. In the middle of November, however, the rains ceased, grain merchants held up their stock, and prices rose rapidly. Kitchens were opened at Salem and Tiruchengōdu and relief works were started all over Tiruchengōdu Taluk. The Collector permitted Tiruchengōdu ryots to cultivate dry crops on wet lands at dry rates of assessment, provided no water for irrigation was used. The situation remained unchanged in December, January and February. In March and April some showers fell, from May the season steadily improved, and by July all anxiety was at an end. No gratuitous relief was given except in the form of cooked food. The Salem kitchen was closed on June 25, 1892, and that at Tiruchengōdu on August 20. The Salem weavers were at first seriously affected by a fall in the price of cloths. A grant of Rs 20,000 was sanctioned to purchase cloths for their relief, but this proved unnecessary. Before it could be disbursed, a Nattukōttai Chetti, the proprietor of a Salem bank, entered into an agreement with certain weavers of Gugai to pay them the cost of twist and silk used, as well as the usual money wages, on the condition that the weavers sold to the bank all cloths manufactured by them for a period of two years. Following this example the leading weavers of Shevapet made a similar arrangement with their local caste men, and the price of cloth again became normal.

Floods on a large scale are fortunately unknown. In May 1872 and again in May 1874, the District suffered from cyclones which, though they did not owing to absence of cultivation in those months, do much damage to the crops, caused terrible mortality among cattle, and breached numerous tanks. In 1878 a 'plump' of rain fell east of the Mukkanur hill and washed away the railway embankment. Such excessive and concentrated rainfall does not appear to have been calculated for when the railway was built as may be inferred from the enlarged outlet provided when the bridges were rebuilt. In November 1880 a cyclone played havoc in Attur Taluk. Thirteen anaikats on the Vasishta nadi, five on the Sweta nadi, and two important anaikats on other streams were washed away, and some twenty tanks were breached. The bridge across the Vasishta nadi near Talaivasal was destroyed, and many houses perished. The chief anikat on the Sweta nadi however, at Viraganur escaped. Prompt measures were taken to repair the damage. Temporary dams were constructed to replace the breached anaikats, and these worked so well that not a single rupee of remission was required. Rebuilding of the anaikats began in February 1881 and by July 15 they were completed and the damaged tanks too were in working order.

In the heavy rains of November 1903, the Pennaiyār rose and swept away a portion of the Hosur Sulagiri road, the water

CHAP VIII. stood 12 ft. over the Nedungal anaikat, the coping stones were  
FLOODS loosened and the apron undermined; the Agrahāram channel  
— was seriously disturbed, and the Public Works Department rest-house was flooded to a depth of 2 ft. The rising of the river at Kāvēṇi-patnam destroyed several houses, and injured the irrigation channels which take their rise near by.

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## CHAPTER IX

## PUBLIC HEALTH

GENERAL HEALTH—Invalent diseases—Sore-eyes—Skin diseases—Dysentery—Fever—Guinea worm—Other diseases—Cholera—Small pox—Typhoid—MEDICAL INSTITUTIONS—SANITATION—Water supply

In the open country the air is dry, the soil well drained, the climate healthy. Forest and hill tracts are feverish. In order of frequency, the diseases most prevalent in the District are those affecting the eyes, the skin, and the digestive system, and malarial fevers. Apart from malaria, the prevailing ailments are due to a want of personal cleanliness among the poorer classes; to scarcity of good water, to a low standard of comfort, to indifferent food and bad housing.

From May to July there is usually an epidemic of 'sore eyes,' sometimes lasting till September. Eye-flies are plentiful during this season and are the chief carriers of contagion from one individual to another. Popularly the disease is attributed to the prevalence of high winds in the months when it is at its worst, some ascribe its origin to the pollen of flowers, others associate it with the mango season. Eye disease is the heaviest item in the hospitals of Krishnagiri, Dharmapuri and Hosur Taluks. In the southern taluks it is less severe. 'Sore eyes' are supposed to be one of the main causes of blindness.

Skin diseases and ulcers are very common among the poorer classes. Skin diseases are worst in the dry and the cold seasons, and are not so bad during the rains. Ulcers are the heaviest item in the hospital returns of the southern taluks, in the Baramahal they yield precedence to "sore eyes."

Dysentery prevails throughout the District, both in the amoebic and the bacillary form. July to October furnish the greatest number of cases. Deaths from dysentery averaged over 2,000 per annum in the 9 years ending 1906. Chronic dysentery is common among the poor, particularly in times of stress. It is popularly believed that the arrival of the new grain in the market is a primary cause of digestive disorders. Intestinal worms give trouble throughout the year, especially in May.

Of the recorded deaths in the District, 34 per cent are attributed to "fevers." For the years ending 1906 the average annual number of deaths from "fever" was over 16,500. The figures do

CHAP IX  
GENERAL  
HEALTH  
—

Diseases of  
the eyes

Dysentery  
etc.

Fever

CHAP IX  
GENERAL  
HEALTH

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not fluctuate much from year to year, the total of 25,000 for 1904 being quite abnormal. These fevers are mostly of malarial origin, and are most prevalent in villages situated near forests, and on the slopes or at the foot of hills. The common form in the plains is a mild type of intermittent fever, rarely attended by splenic enlargements, and amenable to treatment, but in the jungles the tertian and quartan forms of intermittent fever, and bilious remittent fevers, attended by enlargements of the spleen and liver, with anæmia, are very common, and are much more severe in type and injurious to health and life. On the hills the feverish season begins with the hot weather in March, and continues till the rains have fairly set in. Thanks to generations of natural selection, the Malayālis themselves are comparatively fever-proof, but to visitors from the plains the climate is deadly. Yercaud and the Green Hills are fairly immune, but the rest of the Shevaroyis is as bad as any part of the District, as planters who chose to live on their estates know to their cost. Popularly, malaria on the Shevaroyis is attributed to the coffee bloom. The light showers of April and May certainly give a stimulus to the breeding of *Anopheles*. On other hills the increase of malaria in the hot months is ascribed to the drying up of ponds and streams, and the contamination of drinking water by rotting leaves, for it is in February that deciduous trees begin to cast their verdure. In the eastern portion of Hosūr Taluk fever is at its worst from March to July, and abates with the south-west monsoon. The western half of the Taluk is feverish all the year round, but worst from October to December. In lowland tracts the rains bring fever, the dry season being fairly safe. Ūttankarai is the most feverish taluk in the District.

Guinea  
worm

Guinea-worm is common in the southern taluks, especially near Tiruchengōdu and Edappādi. The northern taluks are comparatively free. Scarcity of water in the hot months necessitates the use, for bathing and drinking purposes, of dirty, stagnant pools, which have remained undisturbed for the greater part of the year. Intermediate hosts of the worm (a species of *Cyclops*) abound in these pools.

The proportion of deaf mutes is a little above, that of idiots a little below, the Presidency average

CHAI LA  
CENTRAL  
HEALTH  
—  
Cholera

The District is subject to epidemics of cholera, chiefly in the latter part of the year. Of the deaths recorded in the District over a period of 5 years ending 1902, 10 per cent were due to cholera, the average per mille of the population being 2. Towns suffered most, Salem itself recording nearly 5 deaths from cholera per mille of its population, a yearly average of 350.

Cholera is irregular in its visitations. For instance, in 1901, over 18 000 attacks and 11,300 deaths were recorded, in 1902 only 21 attacks and 10 deaths. In the former year 1 061 villages were affected, in the latter only 7. Rainfall does not seem to account for the difference, for though the fall in 1901 was 11 inches below normal, the cholera attacks in 1899 when the fall was about the same, numbered nearly 9 000. The worst months undoubtedly are December and January, and next to them come November and February. It is not safe however, to generalise, for instance April, usually a comparatively safe month, was the heaviest of all in the year 1898 with 1,120 attacks and in the same year December showed only 47 attacks, and November none.

Villages along river banks suffer most, owing to the practice of burying dead bodies in or near the river beds, and the general use of rivers as latrines. For example in Attur the disease usually breaks out in the neighbourhood of Belur in September and follows the course of the Vasishta nadi attacking village after village in regular succession. Salem Taluk contributes the largest number of attacks to the District total, Attur stands next. Yet the local distribution of the disease varies capriciously from year to year. Thus, in 1898 for every attack in Dharmapuri there were 24 in Attur, in 1901 for every attack in Attur there were 10 attacks in Dharmapuri. Hosur is comparatively immune from cholera and the disease never assumes an epidemic form on the Shivaroyas. Coolies sometimes contract cholera in the plains, and die of it at Yercaud but the disease never spreads. On the Kolli malais cholera is rare, it is occasionally imported, and being unfamiliar to the Malayalis, it creates a great panic when it does occur, hamlets are deserted, and corpses thrown by the wayside unburied.

An epidemic may be short and sharp<sup>1</sup> or it may linger for many months. For instance, in Salem City in November 1900 there

<sup>1</sup> As many as 10 per cent of the inhabitants of a fair sized village have been stricken in a single night



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GENERAL  
HEALTH.

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were 255 attacks, though for the previous 8 months the town was free. The disease subsided before the end of the following February, the attacks for the 4 months numbering 890. After 3 months' immunity, a second epidemic began, which lasted for 10 months, but the attacks numbered only 660 for this period. One of the severest epidemics on record was that of 1875. The first seizure was on August 16th, there was one attack on the 17th, 2 on the 18th, 12 on the 19th. From the 21st the epidemic developed rapidly, and by the 28th a climax was reached, with 130 attacks and 58 deaths in the 24 hours. Till September 4th the disease was confined to the Fort, Gugal and Shevapat; on September 5th it spread to Salem proper, beginning close to the bridge, and travelling from west to east. The epidemic continued severe throughout September, but by October 7th the number of attacks fell to a single figure, and the worst was over. Between August 16th and September 28th, there were 2,039 seizures and 840 deaths.

Small-pox.

Small-pox may be said to be endemic and the District is never entirely free from the disease. Its ravages vary much from year to year. For instance the average number of deaths per annum for the nine years ending 1905 was 858. The figures show a steady rise from 205 in 1898 to 2,043 in 1901, and then a steady fall. Hosūr Taluk usually suffered most, and the Bāramahāl is worse than the Talaghāt. In 6 out of the 9 years, Salem City showed a clean sheet.

It is commonly supposed that the Malaiyālis of the Kolli-malais are immune from small-pox. This is not correct, though among them small-pox does not assume a virulent form. Any one attacked with small-pox is rigorously segregated for three months, one person only is allowed to attend on the patient, and this nurse is usually one who has either had small-pox himself, or has been vaccinated. While the patient continues sick, Mārī-amman is daily worshipped, bathed, and garlanded with margosa leaves. The water poured over the goddess is used for bathing the patient, who is also smeared with the margosa leaves. Should the patient die, he is buried on the spot by his attendant, and no one else takes part in the funeral ceremonies. If he lives, he takes a bath at the end of three months, and is then allowed to rejoin his fellows.

Plague

Salem District is more exposed to the ravages of plague than any other district in the Presidency except Bellary, the number of seizures up to 30th June 1911 being 21,498 and the death-roll 16,164. The cost of preventive measures between its first appearance in 1898 and the end of the financial year 1910-11 was over

15½ lakhs<sup>1</sup>. The loss to trade and industry is incalculable. Fairs and festivals have withered to extinction, and local and municipal progress is crippled. The amount of clerical labour alone involved may be guessed from the fact that between 1898 and 1903 some 700,000 plague passports were issued. The source of infection is Mysore State. Salem is endangered in two ways. First, Hosur Taluk is topographically and ethnically part of Mysore, and its peoples freely traffic and intermarry with those of that State; secondly, the Baramahal is the recruiting ground for labour in the Kolar Gold Fields, and there is a constant ebb and flow of coolies and their relatives between the two. Infection usually begins to spread from Mysore with the rains and makes headway in Hosur Taluk in September or October. It grows more acute in November, and is at its worst in the cold months, from December to February. After March, infection is almost eradicated, and with the next rains the disease is imported afresh from Mysore.<sup>2</sup>

The first case was imported into the District on August 28, 1894, within a fortnight of the outbreak in Bangalore by a weaver from that City who had died there ten days previously. This was followed by scattered imported cases in the taluk of Hosur and Ferozshah which rose in October to 20 and in November to 3. At first most of the villagers exercised a wise quarantine against arrivals from the infected State but the people of Mattigiri carried on a healthy trade with Bangalore and at the end of November the disease became indigenous in the village. The spread was rapid.

The usual methods of eradicating and disinfection were resorted to to combat the spread of the disease. Frontier inspection stations were established on the principal routes from Mysore and nearly 2,000 persons were inoculated.

	RS
Provincial funds	600 00
Local funds	7 07 30
Municipal funds	200 80

The figures relating to charges met from Local funds do not include contributions from and to other District Boards.

<sup>2</sup> The annual ravages of plague from its first advent are illustrated in the subjoined statement.

Period	Seizures	Deaths	Period	Seizures	Deaths
1898-99	541	438	1904-05	150	50
1899-00	919	667	1905-06	307	291
1900-01	1,502	1,111	1906-07	1,298	376
1901-02	1,900	1,291	1907-08	630	381
1902-03	5,702	4,267	1908-09	153	116
1903-04	1,283	912	1909-10	518	428
1904-05	2,734	1,680	1910-11	1,402	1,194

CHAP IX  
GENERAL  
HEALTH

Salem City experienced its first visitation in April 1910. The climax was reached in November, in which month 748 attacks and 594 deaths were recorded, though some 43,000 inhabitants had quitted the town. From December onwards the disease declined steadily, in February 1911 there were only 11 cases, and in March only 2. The total number of attacks was 2,127 and of deaths 1,721. An inoculation campaign began in September 1910, and a good start was made with the inoculation of some 40 Government officials. Inoculation was at first carried on at selected centres, the localities chosen being notified to the public by hand-bills and posters. Private inoculations were occasionally arranged for at the residences of some of the leading citizens. As the epidemic advanced from one quarter to another, all who were not inoculated were compelled to evacuate, and they were not allowed to return to their houses unless they could produce certificates of inoculation. Special arrangements were made for weavers, and Rs 2,000 was distributed among the more indigent members of the community, at the rate of 6 annas per adult and 3 annas per child of over 12 years of age, as batta to compensate them for being temporarily incapacitated for work by the effects of inoculation. In all 11,800 weavers were inoculated, of whom rather more than half received batta. The total number of operations performed in Salem between September 1910 and April 1911 was 52,440<sup>1</sup>.

MEDICAL  
INSTITUTIONS

Between the year 1875-76 and the year 1909-10 the number of medical institutions in the District rose from 5 to 26, the number of in-patients treated from a little under 500 to more than 2,000, and the number of out-patients from just under 31,000 to

<sup>1</sup> The subjoined statement shows the rise and fall of the epidemic, together with the progress of inoculation. The figures speak for themselves —

Month	Estimated popu- lation at end of each month	Number inocula- ted—progres- sive total	(A) Attacks and (D) Deaths among				Total	
			Inoculated		Uninoculated			
			A	D	A	D	A	D
August 1910	73,000				77	64	77	64
September „	63,000	1,252			299	250	299	250
October „	48,000	10,720	14	11	270	255	284	266
November „	30,000	20,304	163	86	585	508	748	594
December „	34,000	27,874	156	65	379	338	535	403
January 1911	44,000	39,103	93	59	78	75	171	134
February „	56,000	48,514	7	4	4	4	11	8
March „	60,000	52,440	1	1	1	1	2	2
Total			434	226	1,693	1,495	2,127	1,721

The mortality among inoculates was 52 per cent. against over 88 per cent among the unprotected.

nearly 250 000<sup>1</sup>. In the District as reorganised the number of medical institutions, Local Fund and Municipal, rose from 5 in 1875-76 to 26 in 1908-09. The number of out patients was just under 31,000 at the beginning of the period and 227,527 at the end. In the District as reorganised medical institutions of all kinds number 26, or one to about 73 000 inhabitants. Hospitals are maintained by Local Funds at Yeraval (established in 1872), Attūr (1874), Tiruchengōlu (1880) Harūr (1876) Hosūr (1874), Dharmapuri (1871) and Krishnapuri (1871) with accommodation for 33 male and 26 female in patients. The Salem Municipal Hospital can hold 19 male and 12 female in patients. Police hospitals are maintained by Government at Salem (12 in patients) and Hosūr (2 patients). There is also a hospital in the Salem Central Jail. Dispensaries are maintained by Local Funds at Rasipuram (1883), Omalur (1888) Tammampatti (1889) Sankaridrug (1876) Uttanur (1881) Pannapuram (1887) Palakodu (1889) Talu (1889) Denbamalota (1887) Iyambota (1890). One dispensary is kept up by the Salem Municipality. The Women and Children's Dispensary at Salem was converted into the Alexandra Hospital for Women in January 1910 with accommodation for 12 in patients besides 2 beds in the maternity ward. The busiest dispensary outside the municipality is that at Rasipuram the eldest that at Uttanur.

Indirectly the advent of plague has been beneficial as it has led to the employment of a preventive staff of sanitary inspectors which has done much to improve the general sanitary condition of the District when not actually engaged with a plague epidemic. In 1911 as many as 380 sweepers, 69 scavengers and 45 maistries were maintained from Local Funds. Of this staff 312 sweepers and 61 scavengers served under Union. It is not easy to obtain the services of scavengers especially in the northern taluks.

SANITATION

The conservancy establishment of Salem Municipality is a large one. For general conservancy 135 scavengers and 71 sweepers were employed in 1910, their work being supervised by 4 sanitary inspectors attended by 15 peons. The private scavenging system was introduced in April 1893, and by 1910 some 2814 houses were being served. This involved the employment of one sanitary inspector and 69 toties.

In 1876 the water supply of Salem Town was reported to be "as bad as it well can be as regards the quality, but not the quantity,"

WATER  
SUPPLY

<sup>1</sup> Inclusive of Tirupattūr and Namakkal.

<sup>2</sup> Further particulars of these institutions are given in Chapter XV.

CHAP. IX.  
WATER-  
SUPPLY  
Salem Town.

of water It is to the water that we must in a great measure look for the reasons of the prevalence of cholera in the town In addition to the numerous private wells, . . . there are 72 municipal wells, which are sunk in gravelly or rocky soil to an average depth of 20 to 30 feet; these all contain good water, and are kept in repair by the Municipality They contain a sufficient supply of water, if properly utilised for the requirements of the town; but unhappily the river is the main source of all drinking water, and, in spite of all warning, and in spite of the evident defilement of the water by the filth from the drains, the filth from the dirty clothes, and the filth from the men's bodies, the poorer natives continue to drink river water." In one point this report is inaccurate. Water is as deficient in quantity as in quality For instance, in 1866 the Collector reported that in Salem the public wells were so low that "people were obliged to scrape the water up in coco-nut shells, and it took 15 or 20 minutes before a single potful of water could be collected" Water famine recurred almost annually, and often began in February. Wells, both private and public, soon became useless, and drinking-water was hawked from door to door.

The first practical improvement in the municipal water-supply was the establishment of an oil-engine pump in Arisi-pālaiyam. During the water scarcity of 1906, when almost all other wells in Shevapet, Gugai and Fort were exhausted, the Arisi-pālaiyam tank was the main supply for thirty thousand people, and a census showed that about 13,000 brass potfuls, amounting to some fifty thousand gallons, were removed daily from this single well The tank is surrounded by a substantial wall, and water is pumped into a roofed masonry reservoir at the roadside, whence it is directly drawn by taps. Strong springs were struck in deepening the well, and in an ordinary season some 3,000 pots were filled daily No attempt is made to filter the water, but the quarters that derive drinking-water from the new installation were cholera-free. The whole plant cost only Rs 5,600 to set up

The scheme finally adopted was formulated by Mr Target, the Executive Engineer, in 1884 It received the sanction of Government in the year 1907-08 The Panamarattu-pattī tank is an imperial irrigation source with an *āyakat* of 327 acres, situated 9 miles south-east of the town of Salem, at the entrance to the valley between the Bōda-malais and the Jerugu-malais This tank is supplied, partly by its own free catchment of  $8\frac{1}{2}$  square miles, and partly by a channel which takes off just above an old *anākat* across the Panamarattu-pattī river, otherwise called the Varattār The scheme provided for raising the full tank level of this tank by 21 feet, and for connecting it with the town of Salem by a

steel main, 9 miles in length, for the construction of a new anaikat across the Varattar river about half a mile above the site of the old anaikat, for the excavation of a new supply channel to the reservoir, three-quarters of a mile in length, and for the construction of a regulating sluice at the head of the new supply channel also for the construction of a surplus weir a valve tower and an irrigation sluice in the bund of the new reservoir. The filter beds of which there are three, are situated a short distance below the bund of the reservoir. The water from the reservoir passes through the valve tower into the filter beds, and thence by gravitation through the steel main to the town. At the end of the steel main is situated a service reservoir, which holds sufficient water to supply the present population of Salem with water for half a day, i.e., 120,775 gallons. The capacity of the new reservoir when full, is 220 millions cubic feet. This quantity of water after allowing for loss by evaporation and absorption and for the water required for the irrigation of 327 acres of wet cultivation is sufficient to supply a population of 80,000 for 383 days at the rate of 15 gallons per head per diem. The catchment area of the Varattar above the new anaikat is 16 square miles, and it can be extended by another  $3\frac{1}{2}$  square miles, if necessary. The filtering material in the filter beds is partly broken stone and partly well washed sand. The water is distributed over the town through cast iron branch pipe lines and is made available to the public by means of 10 different fountains. The total cost of the scheme was Rs 8,10,300<sup>1</sup> towards which Government contributed Rs 4,60,150, the remainder being met by a municipal loan of Rs 3,75,150, repayable in 80 years. Work began in 1908-09 and the opening ceremony took place on December 12 1911. Unfortunately, owing to some defect in the pipes and to the failure of the north east monsoon, a proper supply was not received during the first year.

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<sup>1</sup> Including Rs 30,300 for improving the tank bund which had sunk during the progress of the work and for extending the tunnel to the irrigation sluice.

## CHAPTER X.

## EDUCATION

LITERACY—By Communities—By Taluks—By Languages HISTORY OF EDUCATION—EDUCATIONAL AGENCIES—Local and Municipal—Aided Schools—London Mission—Industrial School—Missouri Lutheran Mission—Catholic Missions INSTITUTIONS—(A) for Boys—Salem College—Secondary Schools—Primary Schools—Technical Education—Muhammadan Education—Muhammadan Educational Association—Panchama Schools, (B) Education of Gils—FINANCE

NB —The Census of 1911 was taken after Nāmakkal Taluk was transferred to Trichinopoly, and before Tirupattūr Taluk was lopped off Hence in sketching the growth of Education comparative statistics for the whole District have been given

CHAP. X.  
LITERACY

OF all the districts of the Presidency in point of literacy Salem usually stands last The figures speak for themselves

Year.	Number of literate persons per 1,000 of the population		Total
	Males	Females	
1871	56	3	28
1881	65	4	31
1891	75	3	38
1901	74	1	38
1911	81	4	43

In the Census of 1911 out of a population of 1,766,680 as many as 1,691,107 were illiterate The difficulty of educating a polyglot population partly accounts for this backwardness, and the stagnation shown by the figures of 1901 is due to the advent of plague, and the consequent repeated closure of schools

By Com-  
munities

The Muhammadans, in both 1901 and 1911, were the least illiterate community, being well in advance of their co-religionists in the rest of the Presidency The Christians fell a long way behind the Muhammadans in the literacy of their males, and were not up to the Presidency average The attention paid by Christians, however, to the education of their girls raises the average for the

whole community almost to the level of that of the Muhammadans. The Hindus were hopelessly in the rear. The figures are sub-joined —

CHAP. X  
LITERACY

*Number of literate persons per thousand*

Community	Whole community 1911	Males				Females			
		Salem District 1911	Salem District 1901	Per cent average 1901	Literate in English 1911	Salem District 1911	Salem District 1901	Per cent average 1901	Literate in English 1911
Muslims	128	137	128	141	9	17	10	9	
Christians	127	121	178	118	63	63	93	91	12
Hindus	40	7	19	116	2	1	7	1	

The marginal statement shows the number of literate males per By Taluk.

Taluk	1901	1911	mille in each taluk in 1911 and
Salem	81	116	exhibits the improvement effected
Attūr	68	1	since 1901. Female literacy is
Hosūr	71	60	highest in Salem taluk (9 per
Krishnagiri	69	6	mille), Krishnagiri comes next
Dharmapuri	69	18	with 6 per mille, Attūr third with
Uttankarai	53	65	1, Hosūr and Tiruchengōlu stand
Tiruchengōlu	48	63	between 3 and 4 while Ōmalur,
Ōmalur		61	

Dharmapuri and Uttankarai stand between 2 and 3.

In 1901 Salem Town stood tenth among the 11 largest cities of the Presidency, with an average of 136 literate persons per mille. Though, owing to plague the figures for 1911 are hardly an accurate test the average rose to 155 per mille the figure for males being 286 and for females 27.

In 1901 for the whole District 71,712 persons were literate in Tamil, against 8,880 in Telugu, and 988 in Kanarese. As many as 2,517 were literate in 'other languages' among them being 2,187 Muhammadans. Of the Telugu literates more than half (4,133) lived in Hosūr Taluk, and in that taluk only 1,369 were literate in Tamil. Two thirds of the Kanarese were in Hosūr (674). In Krishnagiri the figures were Tamil 4,445 and Telugu 1,285. In Salem Taluk there were 1,080 literate in Telugu, of whom 788 were in Salem Town itself.

Under Mysore rule the art of writing seems to have been a Brahman monopoly. Haider and Tipu relied mainly on Brahman



CHAP X  
HISTORY OF  
EDUCATION.

accountants, and the Muhammadan Tahsildars appointed by Tipu were often quite illiterate

The first educational effort under British rule was made by Sir Thomas Munro, who in 1822 called for reports on the educational status of each district. The report for Salem, dated 8th June, 1823, shows 386 schools in existence, with a strength of 4,650 pupils, in an estimated population of 1,076,000. The financial resources available for educational purposes were hardly encouraging. The one existing endowment for Muhammadan education yielded Rs 20 per annum. For Hindus there was no endowment. Inam lands, yielding Rs 1,109 per annum, provided for 20 teachers of theology, law and astronomy, other lands, yielding Rs 384 per annum, had formerly been devoted to the same object, but the land was sequestered before the cession to the British, and the proceeds were included in Government revenue. Sir Thomas Munro's scheme, March 3, 1826, did not contemplate "any interference whatever in the native schools. The people should be left to manage their schools in their own way." A Hindu and Muhammadan school was to be established in each collectorate, and inferior schools in each taluk. A Committee of Public Instruction was organised to carry out Munro's proposals. But official enthusiasm was evanescent, at least in Salem District, for, in 1827, Mr. M D Cockburn handed over five "schools under the patronage of the Magistrate" to the Rev Henry Crisp, of the London Mission, who settled in Salem in October of that year. The total strength of these five schools was only 127 pupils. In each school, it appears, a different language was taught, for they are described as "English, Tamil, Telugu, Mahratta and Persian." Official responsibilities did not, however, cease with this transfer, for a report of 1834 on "Tahsildari schools" mentions three, viz, a Tamil school at Salem, another at Tiruppattū, and a Telugu school at Hosūr<sup>1</sup>.

The next move on the part of Government was in 1854, when Lord Ellenborough's Despatch was written, and it resulted in the establishment of a school in Salem in 1856, under the auspices of

<sup>1</sup> The actual figures at this early date may be of interest

—	Brahmans	Vaisyas	Sudras	Other	Total Hindus	Muhamma- dans	District Total
Boys	783	324	1,671	1,382	1,160	432	4,592
Girls			3	28	31	27	53

Sir A. T. Arbuthnot<sup>1</sup> which was raised to the status of a Zilla School on April 11, 1857. In the following year, 1858, Taluk Schools were opened at Hosūr (May 1), Dharmapuri (November 18) and Krishnagiri (December 31), with a strength of 62, 41 and 70, respectively. This was a good start but for the next 12 years the advance of education was by no means general, and depended mainly on the enthusiasm of a few individuals. The Grant-in-Aid system was introduced in 1863-4.

Irish impetus was given to education by the passing of the Local Fund Act IV, 1871, and from that date the burden of education devolved mainly on Local Funds. An attempt was made in 1873 to impose upon the District the "Union System" and the Town Improvement Act (III of 1871), but the scheme was strongly opposed by Lord Hobart, the then Governor, and fell through. Under the system, "Rate Schools" were to be established in rural tracts and their cost defrayed by a house tax on all houses within a radius of 2½ miles of each school.

The progress of educational work since 1871-2 is shown in the subjoined statement<sup>2</sup>. The ravages of plague are seen in the drop from 1896-7 to 1901-2 —

Year	Institutions	Boys	Girls
1871-2	190	4,609	210
1881 "	600	17,851	838
1891-2	815	20,330	3,090
1896-7	1,213	10,030	4,008
1901 "	1,030	6,776	4,001
1906 "	1,037	30,310	4,973

In 1907 the work of education was distributed as follows —

	Boys' Schools		Girls' Schools	
	Institutions	Scholars	Institutions	Scholars
Government	1	41	9	963
Municipal	6	3,600	2	151
Local Fund	259	1,247		
Aided	334	17,799	24	1,771
Unaided	83	5,954	1	30
Private	94	1,751	1	35
Total	677	12,352	37	2,900

EDUCATIONAL  
AGENCIES

Thus Local and Municipal Funds were responsible for not quite half the scholars in boys' schools, while rather less than

Local and  
Municipal

The first Director of Public Instruction

Vide Report on Public Instruction in the Madras Presidency for 1871-2 page 68 sq.

<sup>2</sup> The figures for 1871-2 and 1881-2 include only scholars connected with the Department. The latter figures include indigenous scholars. The figures given for boys include the pupils in Normal Schools.

CHAP X,  
EDUCATIONAL  
AGENCIES.

Local and  
Municipal

one-third were in Aided Schools One-third of the scholars in girls' schools read in Government institutions, and most of the remaining two-thirds in Aided Schools The only Government boys' school is the Normal School at Salem

The Local Boards were, in 1907, responsible for 9 Secondary Schools with 1,353 scholars, inclusive of their Primary Departments, and Municipalities for two with 287 scholars, in addition to Salem College With the excision of Nāmakkal and Tiruppattūr, however, the number is reduced to 3 namely, the High School classes of Salem College, and the Incomplete Secondary Schools at Krishnagiri, and Dharmapuri In the District as at present constituted the Salem Taluk Board maintains 66 Elementary Schools, that of Sankaridrūg 42, that of Hosūr 65, that of Dharmapuri 68, and the Salem Municipality 13

Aided  
Schools—  
London  
Mission

Since 1827, when the Collector handed over to Mr Cusp the five schools above referred to, the London Mission has rendered great educational service to the District By 1833 the

Year	Boys' Schools	Pupils	Girls' Schools	Pupils
1881 .	6	669	3	180
1891	11	680	6	390
1901	11	711	7	880
1907	13	856	8	972

number of schools had risen to 7

In 1841 schools were opened at Rāsipuram and Dharmapuri, and the number of scholars was 467.

In the next decade there was falling off, the number in 1851 being only 194, of whom 48 were girls In 1861 a great blow

was dealt to the educational institutions of the Mission by the death of Mr. Lechlei By 1872 there were 321 boys and 216 girls. Since 1881 the figures are as shown in the margin

The most important institution under the Mission is the High School, Salem Founded in 1863 as a primary school by the Rev G Mabbs, it was raised to the status of a high school by Mr. Phillips in 1877. The Mission led the way in female education with the Shevapet Girls School, which was founded in 1835 by Mis Walton A boarding school was opened by Miss Lodge in Hastampatti in 1891 Several elementary schools, for girls as well as boys, are maintained in Salem Town and in the Talaghāt taluks, the most important being that at Āttūr, founded by Mr Mabbs

Industrial  
School

The London Mission was also the pioneer of industrial education in Salem District As far back as 1840 the Rev. J M. Lechlei opened a small school in Salem, and admitted 6 pupils, three of whom were taught carpentry and three tailoring. Later on he brought two artisans from Germany, one of whom, Mr C. Rahm, after working in the school for ten years, left and

settled as a planter on the Shevaroya. The school was well equipped with tools and did good work for some 21 years. The crafts taught included carpentry, turning, cabinet making, blacksmith and locksmith work and brick laying. Unfortunately, on the death of Mr. Lechler in 1861, the whole of the valuable property and plant was sold by his successors, who objected to industrial education as tending to secularise Mission work.

CHAP. X  
EDUCATIONAL  
AGENCY  
Industrial  
School

In 1890 Mr. Dignum decided to make a fresh start, and issued an appeal for subscriptions to enable him to build a small school and provide the necessary plant. For two years the school was maintained by the subscriptions of friends in Salem. It was then recognised by the London Mission Society, and subsidised by a grant of Rs. 30 per mensem from Mission funds. It was also recognised by the Director of Public Instruction who made a grant of Rs. 100 per annum, which he afterwards raised to Rs. 150. At the beginning of 1900 he recognised the school as an Advanced Technical School. The proceeds of the sales of work done in the school amounted to Rs. 5,000, and no difficulty has so far been experienced in obtaining orders for work.

The Missouri Lutheran Mission supported a number of elementary schools in Krishnagiri Taluk. The Leipzig Evangelical Lutheran Mission maintained a small school at Yeracud. The Roman Catholic Missions are not ambitious in their educational work in the District. Elementary schools are kept up at their chief settlements, and at Yeracud there is a flourishing boarding school for European children and another for native girls conducted respectively by the European and Native nuns of St. Joseph of Cluny.

MISSOURI  
LUTHERAN  
MISSION  
YERACUD  
CATHOLIC  
MISSION

The Municipal College traces its origin to the first elementary school already referred to established in the District by Sir A. J. Arbuthnot in 1806, with Mr. C. J. Macarthy as headmaster<sup>1</sup>. The school was formally opened on May 1st of that year by the Collector, Mr. H. A. Brett. In the year following (April 14, 1857) the school was raised to the rank of a 'Zilla School' with a strength of 195 pupils. Next year more than one third of the pupils deserted because a boy of low caste was admitted on the rolls. It was many years before the school recovered its original strength. Up to 1863 the school was held in a rented building. In that year the present school house was erected at a cost of Rs. 6,850, partly by public subscriptions, partly by Government contributions. The President of the school committee was Mr. George Fischer. Candidates were first sent up for Matriculation in 1866. Thirteen years later (1879) College classes

INSTITUTION  
A. J. ARBUTHNOT  
BOYS  
Salem  
College

<sup>1</sup> For the account which follows I am indebted to Mr. S. A. Shute, Principal of the College.

CHAP. X.  
INSTITUTIONS

were opened with six students in the junior F A class. On January 1st, 1884, the management of the Middle School department was transferred to the Salem Municipal Council, which took over the College and High School department also on October 1st of the following year

Mr C J Macarthy was succeeded as Head Master of the		Zillah School by Mr T M Scott
Average number on roll		The first Head Master of the
1881-1885	17 2	College was Mr J Small <sup>1</sup> He
1886-1890	29 5	was followed by Mr E E Perrett
1891-1896	17 2	in January 1883, and he in turn
1897-1901	28 2	by Mr S A Shutie in August
1902-1906	44 8	1892 The marginal statement <sup>2</sup>
1907-1910	42 5	

shows the number of students on the rolls of the College department for each quinquennium from 1881-1882 up to date

Secondary  
Schools

Secondary education in the District has so far made slow			progress <sup>+</sup> The progress of the
† Year	Boys	Girls	schools at Salem, Krishnagiri
1892	699	2	and Dharmapuri has been
1902	1,235	75	continuous from the date of
1907	1,683	119	their foundation, but the school

at Hosūr was reduced to elementary status in 1908<sup>2</sup> Attūr School has suffered the same fate. Spasmodic attempts have been made from time to time to extend the scope of the schools at Tiruchengōdu, Rāsipuram, Sankaridrūg and Denkanī-kōta, above the fourth standard

Primary  
Education

The progress of primary education has not been rapid ‡ In			1907, out of every 100 boys in
‡ Year	Boys	Girls	primary classes, 47 were in
1892	17,716	2,952	schools run by Local Boards and
1897	24,538	3,904	Municipalities, 32 in aided
1902	23,466	3,734	schools, and 21 in unaided
1907	27,398	4,808	schools

Of the several classes of the community that avail themselves of elementary education, the sons of landowners are most numerous, merchants stand second and artizans third. Board schools attract the middle classes, officials, Brahmans, Muhammadans, merchants, and, in the north, artizans. Unaided schools depend on the poorer and "coolie" classes, their mainstay is the agricultural classes, and, in the south, the artizans

<sup>1</sup> Appointed Head Master of the Zillah School in July 1864 and of the College in January 1879

<sup>2</sup> The schools at Hosūr and Denkanī-kōta are now "High Grade Elementary Schools," the former reading up to the Seventh Standard, the latter up to the Fifth

Another point worth noting is the contrast between the northern and the southern taluks. In the first place the schools in the northern taluks are smaller than those in the south. Again the northern taluks depend more on local schools, than the south, where the proportion of boys in aided and unaided schools is relatively large. Thirdly, poor and backward classes, artisans and coolies attend school more freely in the south, while the northern schools contain a larger proportion of merchants, officials, Muhammadans and Brahmans.

In 1896-1897 it was estimated that 50 per cent of the Muhammadan boys of school going age and nearly 20 per cent of the girls, were under instruction as against 20 per cent of the boys and 2½ per cent of the girls of the District as a whole. In the next ten years there was a slight falling off owing to the plague epidemic. The Taluk Boards maintain about 20 Hindu primary schools and the Salem Municipality 1.

The Salem Muhammadan Educational Association was founded in 1899 by Khan Bahadur Muhammad Aziz ul-din Husain Salub Bahadur under the patronship of Mr. (now Sir Gabriel) Stokes. For the use of its members the Sir Gabriel Stokes Hall was erected in Salem by public subscription and was opened by the founder of the Association on February 17, 1912.

The education of Panchamas is a formidable problem in a District in which the Pariahs, Chakkars, Valluvars and Pallars alone number over 300,000. In 1903-1904 the number of Local Fund Panchama schools was only 19, and their attendance 571. These schools were situated mostly in small villages where the Panchama quarters are large. A feature of Panchama education is that a school rarely thrives for many years consecutively in any one place and hence little continuity of policy is possible. It is difficult to secure regular attendance, because among the poorest classes children begin at a very early age to assist their parents in earning their daily bread.

A peculiar feature of "Female Education" is that a large proportion of girl scholars read in boys' schools as the subjoined statement shows —

	Institution for girls	Scholars in institutions for girls	Total girl scholars
1871-1882		918	240
1881-1886	23	806	838
1891-1899	38	1,691	3,000
1901-1906	1	244	101
1906-1907	37	2,891	4,911

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CHAP. X.  
INSTITUTIONS

Girls' schools are maintained by Government at Salem, Shevāpet, Āttūr, Tiruchengōdu, Dharmapuri, Hosūr and Krishnagiri. That at Shevāpet is for Muhammadans only. Of aided institutions, Nabī Šahib's School at Āttūr deserves mention. The secondary education of girls has made very little progress.

## Finance

In 1862-63 the cost per pupil in the Zilla School was Rs 40. Government granted Rs 5,660, and fees (at Re. 1 and 8 annas per head) realised Rs 1,445. The net expenditure from public funds from 1881 as compared with the gross total expenditure on Education for the whole District is as follows:—

Year	Provincial	Local Fund	Municipal	Total, <sup>1</sup>
	RS	RS	RS	RS.
1880-1	13,873	16,309	2,673	63,037
1890-1	16,870	27,169	5,814	1,17,301
1900-1	23,506	32,128	9,554	1,52,482
1906-7	17,632	55,172	15,176	1,99,536
1910-1	17,277	63,470	19,691	2,42,253

<sup>1</sup> Inclusive of fees and of expenditure met by endowments, subscriptions and Mission and other private funds.

